

# Adventist Review

## AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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#### LEVERAGE.

BY T. R. WILLIAMSON.

ARCHIMEDES the sage, found, long ago,  
That all things earthly yield to upward pressure.  
He poised a bar upon a fulcrum so  
That power applied gave power in tenfold measure.

"Ah," said the old philosopher, "could I  
A planet find on which to rest my lever,  
Then swing some beam of strength into the sky,  
Its length extending out almost forever,

"Under this world I'd place its shortest end,  
And fearless seat myself upon the other;  
My puny weight should through its fibers send  
A force that giant nature could not smother."

Since the great thinker hailed the new found law,  
That men plus hand-spikes can upset creation,  
O'er all the earth by dint of tooth and claw  
Each pries and turns as suits his inclination.

For every man may lift his share of weight,  
And force the big world nearer to the Heavens.  
Life is the fulcrum, mind the power great,  
Love, hate, ambition, greed, the levers given.

Painted with lies, ambition lifts in vain;  
Greed's lever short can only curses raise;  
Hate of its bar a bludgeon makes to rain  
Black, murderous blows on all who merit praise.

Love, lightning-winged, with helmet of the sun,  
With face that like the dawn bids shadows flee;  
With mighty, piteous hands, pries down upon  
A shaft plucked up from holy Calvary.

Forever out its glorious length extends,  
And error's drag-chains snap beneath its power.  
Back to its home with God the world ascends,  
Linked to his throne with stars forevermore.

Talmage, Summit Co., O., July 22.

### Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

#### THE UNCERTAINTY OF GEOLOGICAL SCIENCE.

BY ELD. D. T. JONES.

ARCHIBALD GEIKIE, LL. D., F. R. S., Professor of Geology, University of Edinburgh, spoken of by the New York Independent as "an author who is surpassed by none of his compeers in scientific attainment, and hardly equaled by any of them for his gifts in the imparting of knowledge," has lately issued a "Text Book of Geology;" and he is also the author of the treatise on geology in the latest edition of the Encyclopedia Britannica; therefore we shall doubtless be justified in accepting his work as the latest, the ablest, and the best contribution in favor of geological science as it is at the present day. And after reading and studying it through three times, the impression left upon my mind by it was that expressed by the title which I have placed at the head of this article.

Geology is defined as "the science which investigates the history of the earth." "Its ob-

ject," as stated, "is to trace the progress of our planet from the earliest beginning of its separate existence, through its various stages of growth, down to the present condition of things." "It seeks to determine the manner in which the evolution of the earth's great surface features has been effected."

But it is only by a proper understanding of the present order of things, that the past can be made out. He says: "Only in proportion as we understand the present, where everything is open on all sides to the fullest investigation, can we expect to decipher the past, where so much is obscure, imperfectly preserved, or not preserved at all. A study of the existing economy of nature ought thus to be the foundation of the geologist's training."

So, then, here we have properly, at the very beginning, laid down the foundation of geological deduction. And we may, properly enough, inquire, Is this foundation secure? is it a foundation upon which we can finally stand and safely build? Let Mr. Geikie answer. In the very next paragraph he says:—

"While, however, the present condition of things is thus employed, we must obviously be on our guard against the danger of unconsciously assuming that the phase of nature's operations which we now witness has been the same in all past time, that geological changes have taken place in former ages in the manner and on the scale which we behold to-day, and that at the present time all the great geological processes, which have produced changes in the past eras of the earth's history, are still extant and active. Of course we may assume this uniformity of action, and use the assumption as a working hypothesis. But it ought not to be allowed any firmer footing, nor on any account be suffered to blind us to the obvious truth that the few centuries wherein man has been observing nature, form much too brief an interval by which to measure the intensity of geological action in all past time. For aught we can tell, the present is an era of quietude and slow change, compared with some of the eras which have preceded it. Nor can we be sure that, when we have explored every geological process now in progress, we have exhausted all the causes of change which even in comparatively recent times have been at work." And in another place (No. 1, under the Age of the Earth) he says plainly that this assumption "may be entirely erroneous."

According to this, "the foundation of a geologist's training" is an "assumption;" and this assumption must not be allowed a "firm footing" because it may "blind us to an obvious truth," and because it also may be "entirely erroneous."

And here, after laying a—yes, the—foundation, he has certainly destroyed it, and we might exclaim, not exactly with the psalmist, "If the foundations be destroyed, what shall the geologists 'do'?" If, therefore, the foundation be assumption, the superstructure can be nothing more, and this also is just as plainly stated as is the foregoing, as follows:—

"In dealing with the Geological Record, as the accessible solid part of the globe is called, we cannot too vividly realize that at the best it forms but an imperfect chronicle. Geological history cannot be compiled from a full and continuous series of documents. From the very nature of its origin, the record is necessarily

fragmentary, and it has been further mutilated and obscured by the revolutions of successive ages." "Enormous gaps occur where no record has been preserved at all. It is as if whole chapters and books were missing from an historical work."—See Part V., Gaps in the Geological Record; also in the Introduction.

Geology reveals no beginning:—

"It is still true that in the data with which they are accustomed to deal, as comprising the sum of geological evidence, there can be found no trace of a beginning. The oldest rocks which have been discovered on any part of the globe have probably been derived from other rocks older than themselves. Geology, by itself, has not yet revealed, and is little likely ever to reveal, a trace of the first solid crust of our globe. If, then, geological history is to be compiled from direct evidence furnished by the rocks of the earth, it cannot begin at the beginning of things, but must be content to date its first chapter from the earliest period of which any record has been preserved among the rocks."—Part I., Cosmical Aspects. If, then, it begins at an uncertain place, and follows an uncertain course, and sometimes no course at all, how can the ending be anything else but uncertain?

In Part II., Geognosy, he discusses the Age of the Earth, and Measures of Geological Time, from which we extract the following. He says that the age of the earth may be attacked from either the geological or the physical side. First the geological:—

"The geological argument rests chiefly upon the observed rates at which geological changes are being effected at the present time, and is open to the obvious preliminary objection that it assumes the existing rate of change as the measure of past revolutions,—an assumption which may be entirely erroneous, for the present may be a period when all geological events march forward more slowly than they used to do." "If we assume that the land has been worn away, and that stratified deposits have been laid down nearly at the same rate as at present, then we must admit that the stratified portion of the crust of the earth must represent a very vast period of time. Dr. Crall puts this period at not less, but much more, than sixty million years." "On any supposition, it must be admitted that these vicissitudes in the organic world can only have been effected with the lapse of vast periods of time, though no reliable standard seems to be available whereby these periods are to be measured. The argument from geological evidence is strongly in favor of an interval of probably not less than one hundred million years since the earliest form of life appeared upon the earth, and the oldest stratified rocks began to be laid down."

Yes, no doubt, "if we assume" that such and such is the case, "probably" the balance will follow. But why are we called upon to "assume" an "erroneous assumption" only for the purpose of reaching an indefinite conclusion? This "argument from geological evidence," is like the famous essay on "Snakes in Ireland;" viz., "There are no snakes in Ireland." So, likewise, there is no geological evidence, and he says so. Why may we not just as rightfully assume that these changes and revolutions have been wrought in short periods, or even suddenly, as many of them have certainly been made violently?

And the argument from physics is just about as inconclusive as that from "geological evidence." He says:—

1. "Sir William Thompson, applying Fourier's theory\* of thermal conductivity, pointed out some years ago (1862) that in the known rate of increase of temperature downward and beneath the surface, and the rate of loss of heat from the earth, we have a limit to the antiquity of the planet. He showed, from the data available at the time, that the superficial consolidation of the globe could not have occurred less than twenty million years ago, . . . nor more than four hundred million years ago; . . . he inclines rather toward the lower than the higher antiquity, but concludes that the limit, from a consideration of all the evidence, must be placed within some such period of past time as one hundred million of years.

2. "The argument from tidal retardation proceeds on the admitted fact that, owing to the friction of the tide-wave, the rotation of the earth is retarded, and is therefore much slower now than it *must have been* at one time. Sir William Thompson contends that had the globe become solid ten thousand million years ago, or indeed any high antiquity above one hundred million years, the centrifugal force due to the more rapid rotation *must have given* the planet a very much greater polar flattening than it actually possesses. He *admits*, however, that, though one hundred million years ago that force *must have been* about three per cent greater than now, yet '*nothing we know* regarding the figure of the earth and the disposition of land and water would justify us in saying that a body consolidated when there was more centrifugal force by three per cent than now, might not now be *in all respects like the earth*, so far as we know it at present.'" Thus, first, he contends that if the earth had become solid one hundred million years ago, it would have been much flatter at the poles than it is, yet is willing to admit that had it become solid then, we do not know but that it would have been now just as it is. Then if the result is the same in either case, where is the use of going back one hundred million years, or ten thousand million years for the start? And so "Professor Tait concludes that this argument, taken in connection with the previous one, probably reduces the possible period which can be allowed to geologists to something *less than ten millions of years*." "What a falling off is there, my countrymen!!" From ten *thousand* million to simply *ten* million! May we hope from this that they will finally reach the reasonable limit? But, Mr. Geikie has not yet exhausted his "argument" on the age of the earth; he presents his *third* from physics, thus:—

3. "The third argument, based upon the *age of the sun's heat*, is confessedly *less reliable* than the *two previous ones*." But the "two previous ones" themselves are confessedly *unreliable*, and if the third be admitted as "confessedly *less reliable*" than they, how much reliability has geological science for the age of the earth?

The secret, however, of the whole matter is exposed in his last remark on this subject; viz., "One hundred million of years is probably amply sufficient for all the requirements of geology." Yes, the geological ship has been launched upon the sea of speculation, and nothing less than one hundred million years will give her sea-room.

(To be continued.)

#### BODILY DEFILEMENT.

BY ELD. M. H. BROWN.

IN Matt. 15 and Mark 7, we have an incident in the life of Christ which gave him an excellent opportunity to reprove the Pharisees for holding so scrupulously to their traditions, while they trampled upon the commandments of God. The Pharisees, had complained to Christ that his disciples failed to follow the tradition of the elders in not washing their hands before eating.

\* Fourier's theory here referred to is "the spreading of heat in a solid, tending to ultimate equalization of temperature throughout it, instead of the transference of heat from one body to another by conduction through the solid considered."

This tradition rested on the whimsical idea that any particles of dust or accidental impurities that were on the hands might be transferred to the food by contact, and with the food, be conveyed to the stomach, and thus become a source of defilement; hence the thoroughness with which they washed their hands before taking bread, and the religious exactness by which it was enforced.

Some have concluded from the words of the Saviour, that it is proper to eat and drink what we choose without fear of injury or bodily defilement. Some have even argued that the Saviour's language justifies a person in the use of tobacco.

A superficial reading of the language may give an air of plausibility to the argument, but upon a closer examination we find no foundation upon which such an argument or conclusion could be based. That which so often misleads the mind and leads to wrong conclusions in examining the writings or words of others, is overlooking the object and scope of the argument and the subject of discussion.

It should be noticed that the relation of foods and drinks to the human system is not under consideration. The Pharisees brought no charge against the disciples of Christ in regard to their eating or drinking that which was contrary to their traditions or ideas of propriety. The offense they committed was in not washing their hands before partaking of food. The object of the Saviour in answering the charge of the Pharisees, was to sweep away the foolish notion which they entertained that bodily or moral defilement would result from eating with unwashed hands, and thus show the true character of their tradition, and also place in contrast with their unreasonable traditions, the commandments of the divine law.

We would also call attention to the fact that if the Saviour designed to teach that no *food* or *drink* would defile a man, then intoxicating drinks can be used under the sanction of the great Teacher. This conclusion is certainly very repugnant to our reason and better judgment; yet it is a legitimate conclusion from the premises, and proves the premises unsound and the position untenable.

Had the Pharisees understood the Saviour to teach such views, how ready and eager they would have been to seize the opportunity to catch him in his words, and array him against Moses and those Scriptures that he had exhorted them to search! Certainly the disciples did not understand our Lord to teach that all substances and liquids were proper to introduce into the human body; for we find Peter, years afterward, at the time of the vision given him at Joppa (Acts 10), declaring that he had "never eaten anything common or unclean." Some seem to have drawn comfort from the vision of Peter on that occasion, flattering themselves that it gives license to eat all manner of four-footed beasts and creeping things. It is clear, however, that Peter, guided by the Spirit of God, came to a very different conclusion; for he testifies (Acts 10:28) as follows: "God hath showed me that I should not call any *man* common or unclean;" or, as stated in verse 34, "I perceive that God is no respecter of *persons*."

Now we will notice the Saviour's conclusion. This certainly must end the controversy. After giving a list of those things that come forth from the heart, he says, "These are the things which defile a man." Does he then add, "But to eat and drink such things as we choose or our appetites call for, defileth not a man"? Not at all; but he *does* conclude that to "*eat with unwashed hands*, defileth not a man."

How clear, consistent and reasonable! May both reader and writer practice that self-denial, and so crucify the flesh with its affections and lusts, that we may share in the final reward of the overcomer.

—The truest view of life has always seemed to me to be that which shows that we are here not to enjoy but to learn.—Robertson.

#### LIGHT LITERATURE.

BY ELD. M. C. WILCOX.

NEXT to our intimate companions, our reading has more influence over us than aught else. It is a true saying that "a man may be known by the company he keeps;" and it is no less true, that one may be known by the kind of reading he enjoys. No other evil of like magnitude is allowed so great freedom with so little done to check or overthrow it. It is a dangerous evil. Would to God that the youth among our people, and older ones too, for that matter, might heed the warning, not because the writer utters it or feels the need, but because evidence of its withering influence is seen on every hand. No other evil is so widely extended as that of light literature, in the form of serial stories, love stories, thrilling adventures, dime novels, etc. True, we do not find the "yellow-covered" dime novel in the gilded mansion of the rich, nor the splendidly bound serial in the beggar's hut; but the same matter is found in each with the same tendency. It has crept into the homes of the Christians; it comes to us through the religious press; it finds a place in S. S. libraries,—different, it is true, in degree, but the same unreal, fictitious literature still. We see it in the homes, on the book-shelves beside the neglected Bible, in the hands of the boys and girls of our own people, with not even a protest uttered by father or mother, to whom it is as much a duty to look after the intellectual and spiritual welfare of the child as the physical. Alas! that these things are so.

The danger, however, lies not in its mere purchase and presence, but in its tendency and influence. I know not words to express its banefulness in this direction. It takes a quicker possession of the youthful mind, and lures and fascinates, and holds with grip more deadly than that of the wine cup. In fact it leads to bad habits in the direction of intemperance. How many youth have become users of the vile weed tobacco, by reading how gracefully curled the smoke of the fragrant Havanna from the lips of the hero of some wonderful story. How beautifully is pictured the pleasing reveries which come in the hour's indulgence of an odorous cigar, by pens that might be a power in a better cause. How many have been led to taste the mocking wine by reading a brilliant account in some popular work of fiction of how charming and fascinating was the beautiful heroine, as she delicately poised the exquisitely chased cup and sipped the sparkling, exhilarating contents. How many, the Judgment alone will reveal.

How many girls, who might have been a blessing at home, have left all to mingle in the unreal and abandoned life behind the scenes of the theater or opera,—lured there by the brilliant descriptions and talent worship of prominent actresses, as set forth in the light literature of the day. How many a promising boy has forsaken his father's roof and the useful pursuits of life to endeavor to become a second "Claude Duval," "Buffalo Bill," "Jesse James," or some other daring desperado whom dime novels had characterized as a hero. Multitudes of instances come to public notice, through the press, yearly. Then there is the great mass of whom the world takes no account, who if not utterly ruined are crippled for life; who become men and women of small mental caliber, at the best,—dwarfs in mind and soul.

This light literature presents before us nothing real, nothing tangible. It always presents before us an Utopian existence which has no place in this world of ours. Thousands enter the marriage relation thinking it one long, happy dream, who become soured as soon as the stern realities of life are encountered. I verily believe that were it not for this false education there would be less divorce and crime against marital law. Looking for perfection in their ideal, unreal fancies, the stern realities of life are distasteful and irksome.

Novel-reading takes from its devotee energy and zeal in the real duties of life; deepens selfishness, and leads to distrust of everything that

does not pander to the selfish heart and unreal fancies. To be considered heroes or heroines, is the acme of their aspirations, while the work of real heroes lies undone all around them. They grumble and find fault with everything. They are sickly, simpering, pcevisish, impatient. They will weep over the slighted love of some one who never existed, and sneer over the wants and woes of those around them. Their own sins and the love of Christ never cause a heart pang. How many times have we seen a sentimental love-sick girl weep over the fate of a pen-picture, while the poor, tired, discouraged, heart-sick mother, and toil-bent father could not even call forth a word of sympathy. What rays of sunshine and light these sons and daughters might be in days of cloud-gloom and darkness, what a power in the church, if they were willing to grapple with duty and fight the real battles of life.

"But," says one, "is there not some good in this light literature, especially the serial stories and our best novels?" Possibly there may be some exceptions, like T. S. Arthur's temperance stories, which picture life as it is. There are no doubt many good things said in nearly all novels,—words which appeal to the better, purer, holier emotions of the human heart,—but which render them all the more dangerous. It is the tempting bait which hides from the minds of the well-disposed the poisoned, fatal hook. It is this novel-reading which makes boys call mother "old woman," and father "old man." The writer looks back over four of the best years of his life—four years when memory was most retentive, when character was forming—spent in novel and story reading, and what would he not give could they now be recalled. How the memories of those unreal, fictitious stories linger! How hard it is to efface their impressions! What struggles has it cost to resist their influence,—their blasting, blighting, baneful influence! No one warned him of the danger because it was considered small, and so it is considered by the mass; but let not me be culpable in this direction. It is called *light* literature, but it is one of the heaviest of curses.

Parents, do your duty; place before your children the word of God and truthful reading. Novel-reader, be admonished before you become a mental wreck. Take heart, there is hope in God. My dear young friends, shun such reading, and, as companions, those who prefer such reading, as you would a pestilence. Learn to hate it as you should all evil. Learn to love God's word by studying and doing it. Be real men and women. The greatest heroes and heroines are those who conquer sin and self, and lovingly labor for others' good.

#### LET US PRAY.

BY H. VEYSEY.

GOD has done great things for us whereof we are glad. His Son has washed us from our sins in his own blood, through which we have redemption. Rev. 1:5; Eph. 1:6, 7. He was delivered for our offenses, and raised again for our justification. Rom. 4:24, 25. Let us lay the hand of faith on that precious word *our*, and lift our hearts in praise. We are now by faith seated in Christ in the heavenlies. Eph. 2:6. Yea, more, our hearts have, by grace, been opened to the truth for these days, and the spirit of prophecy is among us. Surely we can say, "Not unto us, O Lord, not unto us, but unto thy name give glory." Ps. 115:1. And yet, God will do greater things than these. He is going to anoint us, if contrite and humble, with his Spirit as with fresh oil. He is about to pour out his blessings. As great power rested upon the infant church after our Lord's departure, so before his speedy return, the remnant of her seed (Rev. 12:17) will renew her strength in the midst of fiery persecution. Then will our sons and our daughters prophesy, our old men will dream dreams, our young men shall see visions, and upon God's servants and handmaids will he pour out his Spirit. Joel 2:28, 29. When will this blessed, though solemn, season

come? Will it be in our day? Shall we be partakers of this blessing? Is anything needed on our part?

It is true that God promises, and always fulfills his promises. It is also true that we may hinder him by our sins. Jacob was an exile for twenty years before he returned to the promised inheritance, because of his fleshly haste to get it. Gen. 31:41. The entrance of the children of Israel into the same land was postponed thirty-nine years, through their unbelief and murmurings. Num. 14:33.

On the other hand, God, having promised, lays it upon his people to ask him before he gives: 1. When the four hundred and thirty years of God's patience with the Ammonites were nearly completed, the cry of Israel must arise and be heard, before Moses is commissioned to deliver them. Gen. 15:13, 16; Ex. 3:7. 2. When the seventy years of the Babylonish captivity drew near its termination, Daniel is led to plead for God to behold their desolation before the angel is sent to act on the mind of the king of Persia for their deliverance. Jer. 25:11, 12; Dan. 9:2-18. 3. The Lord Jesus Christ promised to send his Holy Spirit on the apostles, and told them to wait for the promise. The promise would be fulfilled without fail, but it was not until the disciples had prayed, and that probably for ten long and weary days,—not till they were all with one accord in one place,—that the blessing came. They spent the time in earnest supplication, and as the antitypical day drew near, they were all united in prayer. John 15:26; Lev. 23:15, 16; Acts 2:1. They had no idea that that day was to be the time of the baptism of power; but they were waiting and asking for it. 4. Again, we may judge that the apostle John was in a spirit of prayer and supplication, desiring and asking for light on the church's future, on that celebrated Lord's day, when suddenly he heard and saw what is recorded in Rev. 1:10, etc. 5. Thus, too, when the Lord says, in Eze. 36:36, that the nations, or Gentiles, should know that he, the Lord, builds the ruined places and plants that that was desolate, adding, "I, the Lord, have spoken it, and I will do it;" we are quite sure he would accomplish it. Nevertheless, his people must not fold their arms complacently and sit down, waiting idly and listlessly for God to do what he has promised. No, indeed. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." Oh, that I had the pen of a ready writer, or rather the Spirit of God in power in my soul, to press this upon you, beloved! The blessing of God is before us. It waiteth; it is within our reach; but we must stretch out our hand of faith, *i. e.*, we must believingly plead and agonize for it.

We have heard the Lord's words in Mal. 3:10; and we all, I trust, more or less, seek grace, avoiding covetousness, faithfully bringing "all the tithes into the store-house," that there might be meat in God's house (*i. e.*, sufficient to carry on his work in spreading the third angel's message with a loud voice, over all the earth. Rev. 14:9). The Lord of hosts bids us to *prove him* therewith if he, the mighty, the almighty God of Heaven and earth, will not open to us the windows of Heaven, and pour out (margin, empty out) upon us such a blessing that there shall not be room enough; *i. e.*, it shall flow out from or through us to others. Most blessed assurance of the great Giver! Many, in their selfishness, have thought that this applied to individual blessings, when they tithed. Oh! when shall we cease to look at our own things, to seek blessings on ourselves only, and look at the things of others, seeking the good of the church of God, rather than our own? Phil. 2:4, 21.

Now in Mal. 3:10, the Lord promises that if we bring in all our tithes, etc., he will open the windows of Heaven and pour out this marvelous blessing. Do you anxiously sigh, "Oh, that it were come!" Then you must pray for it—you must remind the Lord of his promises. He will be inquired of concerning this to do it for us. When the time of the blessing comes, we shall be found praying for it; or, when we are truly

praying for it, it will be a proof that God is about to do it. Do you say, "How shall we know when to intelligently pray, or that the time is come for God to answer our prayers?" The Spirit says, "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2); *i. e.*, do what I tell you, and then lay hold of me for the fulfillment of the promise. As much as to say, "If you do what I bid you, and yet do not claim the promised reward, you will have to wait for it, until you do ask for it in faith."

What, then, is the great need of the church of God to-day? His power in spiritual manifestations? Something nearer than that. What we need is a spirit of earnest faith and prayer, a faith that reaches the throne of God,—a spirit of agonizing prayer that will take no denial,—the earnestness of a Jacob, "I will not let thee go except thou bless me." Gen. 32:26.

And this spirit of faith and intense pleading must be accompanied with real contrition and true humility. We shall be quite willing for others to receive the personal blessing, and for ourselves to be put in the background. Selfishness will be abashed, ambition will be ashamed, pride will be drowned in nothingness. We shall reckon ourselves, through grace, to be crucified with Christ, dead, and buried. Rom. 6:11, 5.

This prayerfulness will begin in our own hearts—in our own private rooms. It will then extend, if nourished, to the twos and threes of like earnest hearts. No great work of God ever begins with the masses. Every revival of ancient Israel, of the times of Luther downward, of our own day, has commenced by one or two being stirred to pray, to wrestle, to agonize with God.

Dear reader, will not you and I seek God,—seek his face, seek his Spirit for ourselves,—so that we may have grace to move souls by the same Spirit of God in the power of resurrection life? Let us—us two—us separately—lay hold of the horns of the altar; and when we get warmed, let us seek some one, similarly stirred, to join us. Let us so learn the power of God that we may be a blessing wherever we go. Let us seek grace to-day, every day, to introduce to God those we visit. Let our prayers be short, pithy, earnest, to the point. Have one or two points for every prayer. Do not *make* prayers. God is in Heaven, and we upon earth, therefore let our words be few. Eccl. 5:2. Oh, to be so strengthened in communion with God that we could spend whole nights in private waiting on him! Luke 6:12. But in district, in social, in public meetings, let us be short, clear, concise. Let us not pray for everybody, everything, or pray all round the world. Let us have one or two things for which to plead in any given visit, or at any given time, and then let us pray, with every scriptural argument we can bring to bear, as if we meant, by faith, to obtain. Oh, what thousands of so-called prayers are no more than vain repetitions! Matt. 6:7.

Let us pray. Our needs are great and many. Let us pray in our waking moments by night, in our busy moments by day. Let us pray ejaculatory prayer. Neh. 2:4. Let us pray more, and talk less. "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your minds [with a garrison, Greek, as in 2 Cor. 11:32] through Christ Jesus." Phil. 4:6, 7. Let us pray.

Battle Creek, Mich., July 17.

#### A DEBTOR TO CHRIST.

BY D. F. EWING.

When the praise of Heaven I hear,  
Loud as thunders to the ear,  
Loud as many waters' noise,  
Sweet as harp's melodious voice,  
Then, Lord, I shall fully know,  
Not till then how much I owe."

ARE our hearts cold and careless? So was the Samaritan's at the well of Sychar; and yet Christ taught her what it was to be a debtor for the living water. Are our hearts bowed with sorrow and shame for sin, open or hidden? Take the case of the sinner of the city and our Redeemer's beautiful parable called forth on her behalf,

Luke 7:41-47. Are our hearts hard and unsoftened,—no melting or tenderness toward a pardoning God? Hear the gracious words of God,—the Holy Spirit speaking through the beloved disciple (1 John 4:10-16), and again by Paul (Romans 5:8),—unsaved one.

Nothing will soften the hard heart so much as to realize that we can positively bring no good thing out of ourselves. We must take the place of debtors to Christ, and accept all, a free unmerited gift. Well has it been said, "True repentance is a penitence of love, not of fear, of duty, or self-merit; nor, as many poor souls think, a prepayment by installment of human feelings and tears to be rendered during our sojourn on earth, as an anticipated meritorious return for his final acceptance. Poor soul! not until you have had your sins washed away in the precious blood of the Lamb of God, will you know how much you owe.

#### THOU ART COMING!

BY EMMA L. WENTWORTH.

Thou art coming, O my Saviour!  
Thou art coming, O my King!  
Soon in clouds of light descending,  
Soon thy loud hosannas ring.

Thou wilt come, and bring deliverance  
To the captives here below;  
Thou wilt bring to thine, salvation,  
And thy power all shall know.

Now we toil and weep in sadness,  
Oft dismayed by doubt and fear;  
Yet, through all the mists, rejoicing,  
That thy coming draweth near.

And, when thou dost come, my Saviour,  
All our sorrows will be o'er;  
All our doubts and fears be vanquished,  
Trials will be ours no more.

Thou wilt bring us life eternal,  
Crowned with pleasures here unknown;  
Oh, what joy to be thy people,  
And to worship at thy throne!

Thou art coming! quickly coming,  
Glorious is thy majesty;  
And from earth ascend the accents,  
"Even so, Lord, let it be."

South Windham, Me.

#### GRATITUDE.

BY ELD. E. P. DANIELS.

GRATITUDE! What is it,—that precious boon sought for, longed for, hoped for so much, but so little seen, felt, or known? Webster says that it is thankfulness,—having a due sense of benefits. Let Washington, the nation's honored father, illustrate it: One day, while passing through New Orleans attended by his staff, it was observed that a slave by the wayside, upon the approach of the General, removed his hat, and made a very courteous bow. Washington removed his hat, and returned the salutation. His private secretary afterward inquired the reasons of such seeming condescension. Washington replied, "Did not the slave first remove his hat and bow to me?" "Indeed," was the answer. "Was not that a mark of grateful respect?" "It was" came again the answer. "Well, then," said Washington, "would you esteem it a mark of honor to be appointed private secretary to that man who had less respect and gratitude than an ignorant slave?"

To say the least, the smallest act of kindness is worthy of as much as the simple consideration of a smile, a bow, the graceful wave of the hand, or a tender word. Thousands who plant, and till, and reap, and gather into barns, never look up to Heaven with one thankful feeling for the shock, or sheaf, or refreshing shower. Notwithstanding Timothy tells us that unthankfulness will be a characteristic of the last days, we can trace this evil trait as far back as the beginning of the human race. Every family, every tribe, every state, every nation in every age of time, has kept enough on hand to prevent the necessity of importing fresh seed from Tartarus.

If we are ever permitted to look into that book in Heaven that records, not only the deeds of men, but the secret emotions and impulses of

the heart, there is one charge among the millions that you will never see,—the charge of being a little too grateful.

True gratitude expresses itself in acts of benevolence, and sacrifice. The success of the renowned Hannibal had its mainspring in the constant expressions of gratitude he tendered to his soldiers upon the occasion of every victory, by the liberal distribution among them of the rich plunder that fell into his hands, satisfying himself alone with the honors of his victories. By such grateful acts of unselfishness, he won the love and constant admiration of his army. Were it not for this generous principle, the crossing of the Alps would alone have been sufficient to have annihilated his army. However, he brought them not only to the verdant fields and fertile plains of Italy, but to the very gates of Rome; and there was but one obstruction to the complete conquest of this famous city, and that was the ungratefulness of Carthage for the victories he had achieved.

Ingratitude was esteemed by the Medes to be a crime worthy of punishment. See the unthankful man, watch the expression of his countenance when the servant of God makes an appeal for help to further the cause for missions; and you will not have to look very close to see the twitching of the corners of his mouth, the snap of his eyes, the color mount his cheeks, the compression of his upper lip, while the teeth assume that friendly relation, which we observe during an attack of lock-jaw. These external indices, furnish a sign, which reads thus: I, myself, Mr. Brown, transact business within, strictly upon the basis of pure littleness of soul; I take from all, and give to none.

It has come to be such a universal malady, that not long ago a young man received the following as the reward for plunging into the mire and water of a swamp to save the life of a very valuable colt: "Young man, that colt is my colt; I turned it loose, and if it had broken its neck, it would be no loss to you. I don't thank you for your trouble; now mind your business after this."

A scarcity of this class of men would never be lamented, but unfortunately such men are seldom affected by plague, famine, or earthquake. When one such person gets into the church, his influence is generally about the same as a blast from the icebergs. He gives a grunt for an amen, a penny for the mission, grabs for an office, and sells his soul to the evil one.

#### GOD'S PROMISES.

BY MRS. RETTA WEATHERBY.

BEHOLD their richness and beauty, as they hang upon the thread of God's love, reaching from Heaven to mankind; we can obtain but a faint realization of their worth and loveliness.

In the many-hued rainbow we may read one of his sacred promises, and gaze with wondering eyes upon the brilliancy and glory of the mighty arch that spans the heavens. Could that bow be extended so that each inch would encircle a world as large as the earth, and these be filled with the most costly jewels, the value of God's promises to his children would be worth infinitely more than all their wealth combined.

Priceless treasures! When weary of the struggles and trials of life, longing for sympathy and consolation, how our hearts have rejoiced as we remembered our Father's words of love, "I will help thee;" "I will keep thee;" "I will never leave thee nor forsake thee;" "I am thy shield and thy exceeding great reward;" "Lo! I am with you alway, even unto the end," "Fear not; . . . it is your Father's good pleasure to give you the kingdom." The same power that bade the waves on the stormy sea of Galilee "be still," has thus stilled the storm in our souls and driven back the dark clouds; while the sunshine from these blessed words beamed upon the falling tear-drops with a light more lustrous than ever flashed from earth's rarest gems.

The promises of our God shall endure throughout all ages, the very same yesterday, to-day and forever. To-day we prize them and enjoy

their blessedness as never before. We must believe God's promises are for us individually. If we would know their power, we must use them; we must grasp them as we would a rope strung with pearls if we were sinking in the depths of the sea, and it were thrown to us with the assurance that if we would only trust and hold fast, the slipping pearls would be ours, and we be rescued from our perilous position.

God's love is fitly represented by the rope, and his promises are as pearls of great price. We shall never be able to comprehend their exceeding preciousness, until our own utter unworthiness of the love of that glorious Being is realized by us, and we see the depths of sin we have been saved from, by having them in our possession,—never until we understand that the fairest jewel of Heaven, God's own Son, was even given us,—he whose blood has sealed every promise, and purchased for us the richest gift of God, the promise of eternal life, with him in glory.

Weary brother, or sister, are you grieving that the way is dark, and you see only toil and want before you? *Stop and count your treasures!* Count them over, daily, as a miser does his hoarded gold, press them to your lips and heart and cry, "Mine! these boundless riches are forever mine."

Lyons, Ohio.

#### MOST CONSISTENT, WHICH?

BY E. LANPHEAR.

I RESIDE in Plainfield, N. J., a beautiful little city of some 10,000 or 12,000 inhabitants. We have twelve churches with pastors settled over them. I often attend the service of these churches, and listen to the different speakers, and learn the habits and beliefs of their membership. All these churches claim to be on the road to Heaven. It is strange how many ways and doctrines men have to get to Heaven. They all say that we should take the Bible for the rule of faith, and practice. But what a confusion of tongues! I go to the Presbyterian church. The pastor almost invariably reads the commandments before his sermon. He reads distinctly the fourth, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. "For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." The Episcopalians do the same, and the Baptists and Methodists do the same occasionally. But all go right on and preach and teach as if Sunday was the real Sabbath, and speak of it as Sabbath and Lord's day. And the people seem to drink it all in as if it were really so; though occasionally certain ones, knowing me to be a seventh-day man, take a peep over at me to see how I am taking it. There is one Baptist pastor, however (I judge the best Bible or theological student in the city), who admits that Sunday is no Sabbath; that Sunday is a heathen institution; but at the same time speaks of it as Lord's day. Says that he has no objection to it, and that if the church and people can get any good out of it, or any other heathen institution, he has no objection; yet he is a wonderful stickler on the subject of baptism. Most of these church-goers and preachers will pretend that the Sabbath is done away, or if not, any seventh part of time will answer. Yet they complain about railroad trains running on Sunday, and violations of the Sunday law, etc. While they do this, doubtless over one-half of them will visit, go to the seashore, or other pleasure-seeking places on Sunday; or hitch up a team and ride around the country for pleasure. The Seventh-day Baptist church and its pastor claim that the seventh-day is God's sanctified Sabbath, and that every body ought to keep it; yet this church allows its members to go to New York or other resorts on the Sabbath; enter into partnership with Sunday-keepers, or no-Sabbath men, and run their business on all days of the week; while others clip both ends of the Sabbath, by working after sun-

down in order to make full time in short days, and start out for orders or open the places of business while the sun is still shining upon their church steeple. Still others attend church on Sabbath, and employ Sunday-keepers to keep their business running while they attend church and pretend to keep the Sabbath. Others go away from home for months or years, observe Sunday, or no day at all while away, return and go right on as members in good standing without notice of church or pastor; and still others chew and smoke tobacco, drink rum, get drunk, vindicate license to sell it, and stand as constituent members of the church from year to year without being disciplined. The pastor does not wish to be troubled with complaints against brethren. If they do those things, he does not wish to know it. "They must be governed by their own consciences about these things."

I observe these things. So the question arises as to which is the most consistent, if there is any consistency at all about the whole of them. Do they really love the law of God in all this form or profession, while they thus teach and practice? The churches all put on about the same amount of piety, and claim that God in his wonderful goodness is going to save all their brethren. These things stagger me sometimes, when I read that "many are called, but few are chosen."

These ministers will all preach that the "gift of God is eternal life through Jesus Christ," yet claim "that all men have eternal life in and of themselves, and must live on in an endless eternity, either in Heaven or in hell; in happiness or misery." Consistency, where, and which?

#### THE TESTAMENTS OF CHRIST.

BY A. SMITH.

ONE Eld. Heard, a Disciple minister, recently gave a discourse in Georgetown, Mich., on the subject of the inspiration of the Scriptures. Among many good statements he introduced the following point, which we think erroneous:—

Holding up a book before the audience, he said: "The title page reads, 'The New Testament [or New Covenant], of our Lord and Saviour Jesus Christ.' This implies that Christ made the old testament, or covenant, which is not true."

We think that if exception be taken to the title page of either Testament as given in our common version, it should be to the Old, for that is as truly the Testament of our Lord and Saviour as is the New. The Father and the Son are perfectly united in the plan of redemption from its incipient manifestation in the indirect promise to our first parents in Gen. 3:15, to its final consummation in the glory of the eternal world.

It is true that a special covenant was given to the Israelites as a nation, and which, by way of distinction, is called the first; but the Old Testament (of our Lord and Saviour) also embraces in its provisions of grace the subjects of mercy antecedent to its promulgation.

It is said of the covenant given at Horeb, "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. What was the matter with that covenant, we ask? Our opponent's answer, when distilled to its prime essence, is, that "they couldn't keep the seventh-day Sabbath; that the Father made a mistake in some way in the giving of his law; and that Christ had to come and rectify it, and give the people a Sabbath that they could keep, and that is Sunday."

But the Bible tells us concerning the moral law that it is "perfect" (Ps. 19:7); "holy, just and good" (Rom. 7:12); is termed "royal" (Jas. 2:8); and that those who keep it "do well;" but that those who offend in one point are "guilty of all." Verse 10. The obligation to keep this law, together with the ordinances attending its ministration, entered into the terms of the first covenant. Concerning these ordinances, Paul says: "For it is not possible that the blood of bulls and goats should take away

sins" (Heb. 10:4); also that these ordinances were only "imposed on them until the time of reformation" (the time of Christ) (Heb. 9:10), when they would expire by limitation, and the new ministration would begin; and that, together with the sanctuary, the place of ministration, they were figures, patterns, and shadows, of the new covenant. See Heb. 9, and Col. 2:16, 17.

Had the Israelites kept the first covenant, they would have remained an independent nation in possession of the land of Palestine to the end of time, and their temple would have stood forever. 1 Kings 9:4, 5; Jer. 17:24, 25.

That Christ made the old covenant with Israel, we think the following arguments will clearly prove:—

1. The same person who gave the old covenant gave, also, the new; "Behold, the days come, saith the Lord, that I will make a new covenant with Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; . . . but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:31-33.

2. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17.

God the Father, therefore, did not give the old testament, for he never died to verify it. It may be urged as an objection to Christ's being the testator that he was not sacrificed under the old covenant. But it is said of him that he is "the Lamb slain from the foundation of the world." Rev. 13:8. He did not die from the beginning in fact, but only in figure, the blood of beasts representing his blood afterward to be shed for sin. In this respect, that covenant was faulty. *It could not take away sin.* Even those who adhered strictly to its terms—until, at death, they ended their probation—could not have been saved had not Christ's blood afterward been shed for them. Heb. 9:15.

The old covenant was doubtless as perfect as God, under the circumstances, could make it. Neither God the Father, nor Christ, ever made any mistake in the plan of salvation,—ever did anything through lack of judgment or foresight (as some seem to suppose), that it ever became necessary to undo or countermand. Man alone has broken the covenant, and made it necessary, in harmony with the principles of free moral agency, for God to change his purposes, his covenants, with our race; exigencies, however, not unforeseen and unprovided for by the Divine Mind.

"But," says one, "the term *my law* (referring to the moral code), as used in both the old and new covenants, implies ownership in the person of the testator. I thought that the ten commandments constituted the moral law of God the Father. How, then, can Christ properly term them his?"

We think the question not difficult of solution. The moral code is, primarily, the law of God the Father; but Christ became associated with the Father on the throne of universal empire, and, hence became associate Arbiter of that law. Just as a younger member of a firm may claim ownership in every part of its undivided property. When, however, in the Bible it becomes necessary to distinguish between the sovereign authority of the Father, and the mediatorial office of Christ, the moral law is indirectly ascribed to its prime Author. See Matt. 7:21; Rev. 14:12; and 22:14.

—He lives long, that lives well; and time misspent is not lived, but lost. Besides, God is better than his promise, if he takes from him a long lease, and gives him a freehold of better value.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

#### MOTH-EATEN.

I HAD a beautiful garment,  
And I laid it by with care;  
I folded it close with lavender leave  
In a napkin fine and fair.  
"It is far too costly a robe,"  
"For one like me to wear."

So never at morn or evening,  
I put my garment on;  
It lay by itself under clasp and key  
In the perfumed dusk alone,  
It's wonderful broiery hidden,  
Till many a day had gone.

There were guests who came to my portal  
There were friends who sat with me  
And, clad in soberest raiment,  
I bore them company;  
I knew I owned the beautiful robe,  
Though its splendor none might see

There were poor who stood at my portal,  
There were orphaned sought my care;  
I gave them tenderest pity,  
But I had nothing besides to spare;  
I had only the beautiful garment,  
And the raiment for daily wear!

At last, on a feast-day's coming,  
I thought in my dress to shine;  
I would please myself with the luster  
Of its shifting colors fine,  
I would walk with pride in the marvel  
Of its rarely rich design.

So out of the dust I bore it—  
The lavender fell away—  
And fold on fold I held it up  
To the searching light of day.  
Alas! the glory had perished  
While there in its place it lay

Who seeks for the fadeless beauty,  
Must seek for the use that seals  
To the grace of a constant blessing  
The beauty that use reveals,  
For into the folded robe alone,  
The moth with its blighting steals.

—Margaret E. Sangster.

#### LOVE IN THE HOUSEHOLD.

WHATEVER else betide, whatever losses may come or separations intervene, let nothing prevent the perfect confidence and mutual love that should exist between the heads of the household. Let each one feel, believe, and know that storms may rage without, but can not come between them; that other friends may be dear and cherished, but no friend can separate them; that fortune may fail to smile, but cannot shake the impregnable fortress of their love. In order to preserve this state of affection, there must be entire confidence in each other; nothing must come between them. They cannot always feel and think alike; this is as impossible as it is unnecessary, and it is better so. The indulgence they ask for themselves they can readily accord, and should delight to do so. Instead of considering what they have given, they should remember what they have received; instead of making comparisons and estimates as to gifts and services rendered, have hearts full of gratitude for the evidences of affection that gold can not buy. We cannot compel love. It is a tender plant that requires the most gentle nurture.

"A word, a look, has crushed to earth  
Full many a budding flower;  
Which, had a smile but owned its birth,  
Would bless life's latest hour."

A household without love would be like the earth without the sun; a desert, for want of a living spring to waken it into beauty; a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it, our homes are the nearest approach to Heaven our earth affords. A household united in the service of God is a picture of Heaven.—*Domestic Journal.*

#### HUMBLING OF PRIDE.

LONG before the time of railways, a young lady was traveling by a stage-coach from a mid-land district to the north of England. She was

the only inside passenger. During the afternoon the vehicle stopped for half an hour at a road-side inn, to allow the passengers to dine. The young lady alighted, and, entering the inn, ordered dinner to be served at once. While it was being brought in, an elderly man, traveling by the same conveyance, appeared, and was about to join in the meal. This she could not permit. Calling for the waiter, she said indignantly, "Here is an outside passenger; I cannot dine with him." With a respectful bow the elderly gentleman replied, "I beg your pardon, madam, I can retire to another room;" and he instantly did so.

In a little while the journey was resumed. The young lady was on her way to the country seat of an earl, to commence an engagement there as governess to some grandchildren of the nobleman. In two or three hours more, the coach stopped at the gates of the park where stood the grand mansion whither she was bound. The young lady prepared to leave the vehicle, but several valets, who were in waiting, seemed to be quite careless about her, and only anxious to assist some one down from the roof of the coach. Much hurt, she called sharply for the door to be opened; and then a footman answered that they would attend to her as soon as his lordship, their master, had alighted from his seat beside the driver. Who can picture her vexation when she discovered that this was the same outside passenger with whom she had proudly refused to dine! There was no resource but to follow the earl to his house; but when a servant knocked at the door of the private chamber, to which she had been shown on entering, and desired her appearance in the dining-room, she asked to be excused, as she felt very unwell. No wonder. The mortification to her proud heart had rendered her miserable.

Sending some food to her room, the countess gave her a couple of hours to rest; but, at the earl's request, again desired to see her before bed-time. When the governess reluctantly appeared, the nobleman reasoned with her about the folly of her conduct, and endeavored to convince her of its sinfulness. Not till she had been brought to confess, with tears, that she had been grievously in error, would the earl consent to retain her in his service; but when she seemed to be truly penitent, he said he would overlook the offense, and shook hands with her in token of forgiveness.

Sometimes the very property of which we are most proud becomes the instrument of our destruction. Dean Milman tells us that Pope John XXI. built for himself a magnificent apartment in the palace of Viterbo. All that art and skill could contrive for its adornment was supplied; and on the decoration of the roof especially, enormous sums were lavished, in accordance with the directions of the owner himself. When all this had been completed, the Pope visited the apartment. Looking round and up with self-glorifying pride, he burst out in rejoicing laughter over the achievement of his purpose. At that instant the roof fell in and crushed him to death.

Pride of person, or purse, or place, or power is unbecoming in any creature; and if indulged, it will certainly bring down judgment. Well has Mr. Adams said, "Pride thrust proud Nebuchadnezzar out of men's society; proud Saul out of his kingdom; proud Haman out of the court; proud Adam out of Paradise; and proud Lucifer out of Heaven." Let us, then, lay aside the self-conceit which is so displeasing to the Lord, and seek to possess the lowly spirit "which God hath consecrated as his abiding rest." Let us be clothed with the humility which abases itself as utterly unworthy in the sight of Heaven, and joyfully accepts the salvation provided by Jesus for the lost. Its glorying is not in the creature, but in the Creator. It counts all but loss that it may win Christ, and be found in him.—*Sel.*

—Have courage enough to review your own conduct; to condemn it where you detect faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to carry out your resolutions.

## Choice Selections.

### THE END OF THE WAY.

[The following beautiful lines were written by a young lady in Nova Scotia, an invalid for many years.]

My life is a wearisome journey;  
I'm sick with the dust and the heat;  
The rays of the sun beat upon me;  
The briars are wounding my feet.  
But the city to which I am journeying  
Will more than my trials repay;  
All the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway  
Knows just what is needful and best.  
I know in his word he has promised  
That my strength shall be as my day;  
And the toils of the road will seem nothing  
When I get to the end of the way.

He loves me too well to forsake me,  
Or give me one trial too much;  
All his people have been dearly purchased,  
And Satan can never claim such.  
By and by I shall see him and praise him  
In the city of unending day;  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of the city appear  
And the beautiful songs of the angels  
Float out to my listening ear;  
When all that now seems so mysterious  
Will be plain and clear as the day—  
Yes, the toils of the road will seem nothing  
When I get to the end of the way.

Though now I am footsore and weary,  
I shall rest when I'm safely at home;  
I know I'll receive a glad welcome,  
For the Saviour himself has said, "Come."  
So when I am weary in body  
And sinking in spirit, I say,  
All the toils of the road will seem nothing  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are whiter and purer  
Than any that fancy can paint.  
Then I'll try to press hopefully onward,  
Thinking often through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way.

### CLEAN MEN.

OH, for one generation of clean and unpolluted men! Men whose veins are not fed by fire; men fit to be companions of pure women; men worthy to be the fathers of children; men who do not stumble upon the rock of apoplexy at middle age, or go staggering down into dishonored graves, but men who can sit and look into the faces of their children and grandchildren with eyes undimmed and hearts uncankered.—*Our Herald.*

### A BAD CROWD.

It was noted, some time since, that one half of the drinking saloons in the city of New York were gambling hells and brothels; and that of the 8034 liquor dealers there, 2004 had been in State prisons, 2645 in county prisons, and 1769 confined in police stations; only 1616 out of the whole number having managed to keep outside of prison bars.

These figures furnish a somewhat suggestive comment on the character of the men to whom cities and towns, under their corporate seal, commit the business of selling liquor, and manufacturing roughs, rogues, drunkards, maniacs, and murderers. An equally suggestive statement indicates the character of many of the men who are at war with divine revelation:—

"Not long ago, the authorities in a certain department of France were asked to sanction the foundation of a 'free-thinking and anti-religious association.' Permission was withheld, and an angry deputation of nine radical citizens waited upon the Prefect to remonstrate against the refusal. The functionary was equal to the occasion. He calmly listened to a torrent of magniloquent phrases on outraged liberty, reason, and justice, and then, opening a record of convic-

tions, recalled to the memories of *eight members of the deputation* that they were old offenders, and had, altogether, spent *forty-five years in prison*. The would-be society waited for no further explanations, but dissolved itself on the spot."

If it could be shown that infidels or rum-sellers who got into prison, got there by living contrary to their own professions and principles,—as is the case when church-members commit crimes and are sent to prison,—it would make a difference. But these men usually go to prison for doing the things which, as rum-sellers and infidels, they claim they have a *right to do*.

A man who says Moses was mistaken in professing to hand down from God the law saying, "*Thou shalt not steal*," would, of course, if sincere, steal all he could safely get away with; and if a band of men had been stealing and robbing, right and left, he would be the very man to defend them, and abuse all who sought to bring them to justice.

This is all appropriate. Men's preaching and practice should correspond. If Christians will practice what they *preach*, they will have peace, prosperity, and blessing. If infidels will practice what *they* preach, and carry out their own principles, they will soon find that civilized society has a safe place for them, where they will not do much harm, nor cause much trouble.—*The Christian.*

### SHORT VIEWS OF TROUBLE.

It is a great relief, where there are so many clouds of sorrow, to think that only one cloud is likely to pour out its contents upon us at a time. To this also we must add the reflection, that the capacity of any cloud is limited, and its contents not therefore exhaustless. These thoughts should cheer us, and brighten our outlook with the rainbow of hope. All the fury of the tempest is not to be borne at once. We shall only have to bear a portion at a time, and only so much as we can bear. These short views of trouble had a good illustration in the case of a lady who had met with a serious accident, which necessitated a very painful surgical operation, and many months of confinement to her bed. When the physician had finished his work, and was about taking his leave, the patient asked: "Doctor, how long shall I have to lie here helpless?" "Oh, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks, did the thought, "Only one day at a time," come back with its quieting influence.—*Sel.*

### WHY HE HAD TO PAY "LIKE A SINNER."

A GOOD story is told of a worldly clergyman who seems to have prided himself more upon his cloth than on his piety. In certain parts of the Southern States, many years ago, it was not customary for the tavern-keepers to charge ministers for lodging and refreshments; and, presuming on this well-known custom, our worldly-wise clergyman and preacher stopped at a tavern one evening, made himself comfortable during the night, and in the morning entered the stage without offering to pay for his accommodations. The landlord came running up to the stage, and said, "There is some one in there who has not settled his bill."

The passengers all said they had, except the preacher, who said he had understood that tavern-keepers never charged ministers of the gospel anything.

What! you a minister of the gospel; a man of God?" cried the inn-keeper; "you came to my house last night; you sat down at the table without asking a blessing; I lit you up to your room, and you went to bed without praying to your Maker (for I stayed there until you retired); you rose and washed without saying grace, and as you came to my house like a sinner, and have acted just like a sinner ever since, it is too late for you to turn clergyman *now*, and so you have just got to pay up like a sinner."

## The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

### CAMP-MEETING SABBATH-SCHOOLS.

REQUESTS have been sent in for advice in regard to the best plans for managing the Sabbath-schools customarily held at our camp-meetings. In answer to these requests the following suggestions are offered:—

The value to the schools throughout the State of a well-conducted Sabbath-school on the camp-ground, can hardly be over-estimated. Many who are anxious to learn how to better conduct their schools at home, come to the camp-meeting hoping to obtain there the help and advice they need. Others may be there who have not a very high standard in their own minds, and who may think their school is doing well enough; but by seeing an interesting, efficient school at the camp-meeting, they may be induced to raise their standard, and to carry home increased knowledge and fresh zeal. In no other way can so many schools be helped at so little expense and time, as when assembled at these yearly meetings; and we fear that the value of the opportunity has not been appreciated by all of our State officers.

But the question immediately presents itself to S. S. workers: What steps shall be taken to accomplish the good we desire by our camp-meeting Sabbath-schools? That is exactly the point. If you begin to think of it beforehand, there is some hope that you will be ready to do good work when the time comes. Nothing worth doing is ever accomplished without hard work and perseverance, and this is no exception. In the first place, the State officers, upon whom the responsibility of the work is expected to fall, should be sure that they are well informed in regard to the best plans and methods of conducting Sabbath-schools and teaching the Bible, and that they are thoroughly imbued with the spirit of the work. It is not enough to understand the mere theory of the work; you must have had some *practical experience*; in order to teach and convince others, you must know for yourself whereof you speak. We should have such an appreciation of the power of the word of God, that we shall feel it a very important thing to teach it in a way to have it do all the good it is capable of doing. And we should be sure to have enough vim and enthusiasm about our talk and work to show others that *we believe* what we say. "The heart giveth grace unto every art."

Many hold the idea that when order and method come into a school, religion must of necessity go out. This is all a mistaken notion. We do not say that this *may* not be the case, but that it *need* be, we do not admit. If any appreciation of the true spirit of the work is cherished, we shall see that these "methods" are only tools to make the word of God more effectual in doing the work which it alone can accomplish. The Bible is the "sword of the Spirit,"—the message which God has sent to teach us of himself, and to bring us to him. The best laid plans, and the finest methods are but as scaffolding in the great structure which we would build; yet would you expect to erect a building without the scaffolding?

But to return to the question before us,—how to have a good camp-meeting Sabbath-school. The State officers, having given some time and thought to the work before them, should be upon the ground early in the meeting, the very first day, if possible; for if we would do anything well, we must commence in time. Talk with the people as they come on the ground, and try to get acquainted with them. You can invite them to come to your tent, and talk with you about their schools. You may be able to help them; and they in turn may help you, by giving you an idea of the condition and wants of the schools of your State.

Talk with those who have charge of the meeting, and see if they will not, as early as Thursday, give you a chance, either between meetings or at some other time, to see all the S. S. officers and teachers on the ground, in order that you may make some arrangements for the school on Sabbath. Having secured the opportunity, do what you can to get all to come, even if you have to go from tent to tent yourself and urge them. Some will stay away on account of diffidence, thinking that some great thing is to be required of them. The meeting having been opened by prayer and a stirring song, proceed to say a few words about your arrangements for the

Sabbath, if you like, and invite all to do their best toward having a good school. Good lessons are the first requisite toward a good school, so we will look over the lessons to be recited on Sabbath. Now separate those teaching *Instructor* lessons to one part of the tent, and all those teaching children to another. The name and number of tent of each teacher having been secured, the President may proceed to talk over the lesson with the teachers of *Instructor* division, requiring no recitation, but having the lesson read over once or twice, and then the questions asked. In short, *study* the lesson together; and if thought best, make some suggestions as to how it should be taught. *Instructors* should be distributed before commencing the study of the lesson. At the same time the State secretary may be talking with the teachers of the children in a similar way. It is not usually best to have more than two divisions among the children, say one in No. 1 and another in No. 2 question book, though of course if there are enough to make several classes in No. 3, a division may be had in that also. Those studying in higher books can recite with the others for one Sabbath, thus avoiding the confusion of so many divisions. Of course lessons for each of them should have been decided on by the State officers beforehand, and announced to the teachers at this meeting, if not before. It is a good thing for the Association to own a few books to loan to teachers who may have forgotten to bring theirs to the camp-meeting. From twenty to forty minutes may be profitably spent in this lesson study, according to the time you have, after which the teachers may be called together. Before dismissing, request them to urge every one in their tents to have the lesson learned, and be ready to recite on the Sabbath. Now you have begun to sow the seed for a good school.

Friday morning strike for a "Children's Meeting," which, if there is no other time, may not improperly be held in a smaller tent during the time of a regular meeting in the large tent. Get in every child on the ground. After a few words of familiar talk and perhaps a song which they all know, proceed to find out where each one studies when at home, and then arrange them into as many divisions as it may be thought best to have. Two or three lively people will make short work of so classifying them. Then take the divisions to different parts of the tent, and teach them orally the lessons which they are to recite the next day. If there are not enough State officers present to get along with them all, you will probably know of some good teacher on the ground who can help you. But few will get the lesson perfectly where you have so many together and so little time; but all will know *something* about it, and it will set them to studying for themselves. This exercise should not be continued more than thirty minutes, and perhaps not so long for the very youngest; but before they go, charge them all to come to the Sabbath-school early, when they hear the first bell, and to bring with them all the other children they can find. It sometimes has a good effect to give each of them, just before they are dismissed, a little Scripture card, or some trifle of that kind, not as a reward, but simply as a present. Very appropriate little cards for the purpose may be obtained at the REVIEW Office for a very small sum. They come in packages of twelve, which are to be cut up so as to make ninety-eight little cards. The matter of giving *anything* is of course optional with those who have charge of the work; but it pleases the children in a very innocent way, and helps wonderfully to make them feel acquainted with you. It should be all a surprise to them, however, or you will scarcely succeed in keeping their attention on the lesson beforehand.

Friday afternoon, just before the Sabbath, when all that are to come will be likely to be on the ground, get the teachers together again for a little while, and talk over definitely about what will be expected of them in the school. Ask them to come to the large tent promptly when the first bell rings, at least thirty minutes before the real opening of the school. Put them in their places, and as fast as the scholars come, arrange them about them in classes of not more than six or seven. If you have a successful school commencing at nine o'clock, you will have to ask those in charge of the meeting to excuse the teachers from worship in the tents at the time spoken of, and to shorten it some *so all* may come early. If you have a school of four or five hundred, you will have hard work to get them properly seated and ready to work in less than half an hour; and in order to be out of the way of the preaching, it should commence as early as nine. A

good Sabbath-school may be as forcible a sermon as there will be on the ground, and those in charge of the meeting should be willing to do all that is reasonable to help it on.

The pieces to be sung should be selected beforehand, some one invited to make the prayer, those who are to question in general exercises thoroughly prepared, and everything ready to "go off" at a touch. Ten minutes for opening exercises, twenty-five for recitation, five for singing, fifteen for general exercise of *Instructor* division, ten minutes for one of the small divisions (all of which should be seated in the front of the tent and the older ones back), five minutes for closing song—this programme will give you a pretty good school, and bring it through at ten minutes after ten, and so leave time for a little rest before preaching. All this can be easily done if proper preparations are made beforehand, the school commenced on time, and no exercise allowed to run over time.

It seems scarcely possible that any camp-meeting school can be truthfully termed a "model school," for the circumstances and the hasty preparation forbid it; but a school conducted under some of these suggestions may perhaps come nearer to a *model* than some that have been held on such occasions. These ideas and plans are no mere theories, but have all been thoroughly tested, and proved both practical and successful. Others may have still better plans to suggest; if so, let us hear from them; we are always glad of light. Long as this article already is, it is but a small part of what might be said on the subject. True, it is all but "scaffolding," yet that is not to be despised.

EVA BELL GILES, Sec. Gen. S. S. Asso.

## Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark. 16:15.

### REPORT OF PENNSYLVANIA T. AND M. SOCIETY.

For Quarter Ending April 1, 1883.

No. of members, .....	260
" " reports returned, .....	171
" " members added, .....	10
" " missionary visits, .....	835
" " letters written, .....	496
" " subscribers obtained, .....	90
" " pages tracts and pamphlets distributed, .....	117,844
" " periodicals distributed, .....	3,548
" " annuals distributed, .....	39
Cash received on membership and donations, \$ 56.74	
" " " sales, .....	260.09
" " " periodicals, .....	189.48
Total, .....	\$506.31

Mrs. D. C. PHILLIPS, Sec.

### MISSIONARY WORK AMONG THE SCANDINAVIANS.

I REPORT my work among the Scandinavians, thinking it may be of interest to the readers of the REVIEW to know how this branch of the work is prospering in Nebraska. I began canvassing among the Swedes in and around Wahoo, Saunders Co., about the middle of April for the Home Hand-Book at a dollar a copy. I obtained one hundred and sixty-five subscribers for the Swedish book, and thirty-two for the Danish. Sold one "Household Manual," obtained nineteen trial subscribers for the *Signs*, one renewal for the year, seven subscribers for the *Temperance Beacon*, two for the *Harolden*, and one for the *Good Health*.

When I began delivering in June, I took with me \$2.40 worth of tracts, in ten, fifteen, and twenty cent packages, supposing this would be all I would need. But at the first house I called, after receiving the pay for my book, I told them I had some very interesting tracts to sell, such as "Sleep of the Dead," "Who Changed the Sabbath?" etc., and the result was that I sold a twenty cent package. At the next house the result was the same, and so in almost every house at which I stopped; so that when night came my tracts were all sold. I ordered \$10.00 worth more, and have sold and given away nearly all of these. My prayer is that God will bless my effort, and the seed that is sown among the Scandinavians. My permanent address while in Nebraska is Fremont.

JOHN LORNTZ.

—All other knowledge is hurtful to him who has not the science of honesty and good nature.—*Montaigne*.

## The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUG. 7, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

### KEEP IT BEFORE THE PEOPLE.

THE men of this generation are wont to congratulate themselves on the fact that they have outgrown the spirit of bigotry and intolerance which characterized the Dark Ages. This is very good and comforting as a profession, but they would do well to beware lest their actions give the lie to their profession; for acts are every little while performed, through which the old spirit of the Dark Ages crops out, showing that it still lives, and if opportunity favored would still do its worst work. Of the late defeat of the Religious Liberty Bill in the Pennsylvania House of Representatives, the *Record* of Philadelphia thus speaks:—

"In this age of reform, we beg leave to say to such legislators that the day is coming when they and all others like them will be soon forgotten; and their names, if remembered at all, will only be regarded as among people who, had they lived in what we call the 'Dark Ages,' would have consigned those who differed with them in religious matters to the prison or the stake. The defeat of Bill No. 90 is a disgrace to the State of Pennsylvania, to the Christian religion, and to the age in which we live."

### A WONDERFUL GUN.

THE new multicharge gun, called the Lyman-Haskell gun, was noticed some months ago in the *REVIEW*. The government has taken interest in the matter to such a degree that experiments are to be made on a large scale to thoroughly test the matter. A Washington (D. C.) paper thus speaks of it:—

"The Ordnance Department asked for proposals to-day for furnishing powder and projectiles for testing the new and remarkable multicharge gun which has just been completed. The new cannon threatens to revolutionize the entire system of ordnance now in use by this and other governments. It is officially known as the Lyman-Haskell multicharge gun, but those army officers who have inspected the weapon call it the 'Old Sow' on account of its resemblance in some respects to that animal. Underneath and along its entire length, from breech to muzzle, are a continuation of powder pockets, in which are deposited charges of powder. When the powder in the first pocket explodes, the ball starts on its mission, and as each successive pocket is passed by the projectile in its rapid flight, the loads explode, giving it a continued impetus and a wonderful force, which the ordnance officers claim will penetrate the thickest armor; also that there will be less danger from bursting. The interesting test will be made in a short time, and will be watched with interest by the entire world."

### THE GREAT WEEK OF TIME.

THE EVENTS OF THE FIFTH THOUSAND YEARS.

#### Fourth Article.

WE have given the dates of the principal events in the history of the Old Testament according to the best light furnished by chronology. The events of the first 3000 years can be marked with great accuracy, but with respect to the fourth period of 1000 years there are several difficulties that make it impossible to determine the exact age of the world. We therefore only attempt to

give an approximation to the true dates of events during the last 3000 years, without pretending to fix them in the precise years from creation in which they occurred. But the events of the fifth and sixth periods of 1000 years can be very definitely fixed with respect to the birth of Christ, though not so definitely fixed with respect to the age of the world.

We closed the fourth period of 1000 years with the alliance between the Jews and the Romans, about 3979 years from creation, and 161 years before Christ. This marks the commencement of the dominion of the fourth universal kingdom of the prophecy of Daniel over the people of God. Two years after this, Antiochus, the king of Syria, came against the Jews with a great army; but he was defeated. Simon the high priest, the brother of Judas Maccabeus, who had wrought such great victories for the Jews against the Syrians, was assassinated about the year 3984. Julius Cæsar, after becoming master of the Roman empire, was assassinated forty-four years before Christ, or about the year 4076. Herod became king of the Jews thirty-seven years before Christ, or about the year 4083. He began to rebuild the temple in the twentieth year of his reign. Augustus Cæsar became emperor of Rome thirty-one years before Christ, or about the year 4089.

Our Lord Jesus Christ was born in the thirty-third year of Herod, or about the year 4115 from creation. His birth did not begin to be regarded as an epoch from which to reckon time till about the year 532, when Dionysius Exiguus introduced the custom. It has since been ascertained that the birth of Christ occurred about five years before the year fixed by Dionysius as the commencement of the Christian era. The slaughter of the children at Bethlehem was therefore about two years before the commencement of our era. When Christ was twelve years of age, in the eighth year of our era, he went up to Jerusalem. Luke 2:42. John the Baptist began to preach in the year 26, or about 4146 from the creation.

The Saviour was baptized and commenced his ministry when he was about thirty years of age, in the autumn of 27. Luke 3:23. When he commenced his ministry, he said, "The time is fulfilled." Mark 1:14, 15. This must therefore mark the end of the sixty-nine weeks which were to extend to the Messiah the Prince. Dan. 9:25. Christ was crucified in the spring of 31, after preaching three years and a half. This was in accordance with the prophecy of Dan. 9:27, that he should be crucified in the midst of the seventieth week. The death of Stephen and the commencement of the first persecution is placed by eminent chronologers in the year 34, or 4154 from the creation. The following year Saul was converted. The council of the apostles assembled at Jerusalem in the year 52, or about the year of the world 4172.

In the year 60 of the Christian era, or 4180 years after the creation, St. Paul wrote his epistle to the Romans. In it he uses these remarkable words: "La nuit est avancée et le jour est proche." —*Lausanne*. Rom. 13:12. The period of the fallen state of man is represented in the Bible as night, and the coming of Christ and the resurrection of the just is spoken of as introducing the morning. 1 Thess. 5:4-8; Isa. 21:11, 12; Ps. 49:14; 2 Pet. 1:19. We have learned that this night extending from the fall of Adam to the coming of Christ in glory is about 6000 years in duration. Now we see how truthful and appropriate were the words of Paul; for when he wrote, nearly three-fourths of the night was passed.

In the year 70, or about 4190 years from the creation, Jerusalem was destroyed by the Romans. In the year 96, or 4216 from creation, John received his vision at Patmos. In the year 196, or 4316 from the creation, occurred the first act of

papal arrogance. In that year Victor, bishop of Rome, issued an edict requiring the entire Christian church to celebrate the Passover on Sunday. He also excommunicated those who refused to obey. In the year 303, Diocletian commenced the ten years' persecution. In 321, or 4441 from the creation, Constantine published his famous edict in behalf of what he called the venerable day of the sun. This is the original source of authority for observing the day, as no law, either human or divine, had previously existed in behalf of this day.

In the year 325, or 4445 years from the creation, the first general council assembled at Nicæa in Asia Minor. This council established the doctrine of the Trinity. The first of the ten kingdoms of the fourth empire, the Huns in Hungary, arose in 356, or 4476 after the creation. The last of the ten kingdoms arose in 483, or 4603 from the creation. In 533, or 4653 from the creation, Justinian issued his decree recognizing the pope as head of the entire Christian church. But in the year 588, in a council of the church, John the faster, bishop of Constantinople, assumed the title of Universal Bishop. This caused pope Gregory the Great, who was alarmed that his rival should be raised above him, to write to the emperor Mauritius "that whoever adopted the title of Universal Bishop has the pride and character of antichrist." But two years after the death of pope Gregory, pope Boniface III. applied to Phocas, who had become emperor by murdering his predecessor, asking him to decree that the pope of Rome should be universal bishop. This request was actually granted, and in 606, or 4726 from the creation, the pope received the very title that Gregory pronounced the mark of antichrist.

In the year 756, or 4875 from the creation, the pope received from Pepin, king of France, the gift of the territory since known as the States of the Church. About the year 800, or 4920 from the creation, appeared the forged decretals by which all the extravagant pretensions of the pope appeared to be confirmed by ancient documents. These decretals are now acknowledged by Romanist scholars to be shameless forgeries, but the pretensions of the pope which they established are still maintained.

The fifth thousand years closes between the year 880 and 900, in the midnight of the Dark Ages. The church of Christ was hidden in the wilderness (Rev. 12:6, 14), and the church of Rome reigned supreme. J. N. A.

### A MYSTERIOUS PROVIDENCE.

No doubt the news of Prof. C. W. Stone's death struck the minds of many of the readers of the *REVIEW* last week as a sad and mysterious dispensation of Providence. He left us in health and strength, full of animal spirits, in the prime of life, with many openings for usefulness before him, and very soon after, the news came of his death in that terrible railroad accident. Yesterday his funeral services were held, Eld. Van Horn preaching the discourse. We should judge that twenty-five hundred people were present, showing the regard of the citizens of this place for him. He had been in and out among them as a teacher and as a minister.

We can hardly yet realize that he has gone from among us. He was launched into eternity in an instant, and probably never knew what hurt him, his neck being broken by the terrible shock. How short and how fleeting is life! How little security we possess for its continuance! May this lesson deeply impress this truth upon us all.

We have known Brother Stone for some ten or twelve years past. His ability was first class in many directions. His musical talent was perhaps superior to that of any one in our ranks. Those among us will never forget his renderings, at our

camp-meetings and other public gatherings, of those beautiful songs which he sang so sweetly. He was a man of power as a public speaker. He was a most successful teacher, and had the gift, to a rare degree, of attracting the affection of his pupils to himself. A host of them will remember him with the deepest affection. Many hundreds of the pupils of the public schools of Battle Creek, where he taught last winter, were present at the funeral as an evidence of their regard.

Brother Stone was of a cheerful, hopeful turn of mind, brimming over with animal spirits, so much so that at times he seemed almost like a boy when among the boys. At other times he felt himself that this was his special weakness. But he felt a deep interest in the moral and spiritual welfare of the young, and many times labored with those who were inclined to waywardness, to draw them toward the good and the true. He had a great love for the truth, and was a firm believer in every part of it. He was a man of moral courage to express his convictions, whether others favored his views or not. But he is gone from among us, and we shall see his face no more in this world. Our hearts have felt very sad the last week, at his loss under such peculiar circumstances.

May our merciful God remember the dear afflicted family circle, the aged father left without the support of this affectionate son, the companion herself suffering pain from injuries received in the same accident, and the other relatives who are so sadly afflicted by this great calamity.

GEO. I. BUTLER.

Battle Creek, Mich., Aug. 3, 1883.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

### CHURCH MANUAL.

(Continued.)

#### THE ADMISSION OF MEMBERS INTO THE CHURCH.

In order to avoid confusion, it is necessary that system should be followed, to a certain extent, in the admission of members into the churches.

Experience has shown that the following mode of proceeding presents very many advantages over any other: 1. When persons wish to unite with the church, let them make known their request either personally or through their friends, to the pastor, elder, deacon, or leader of the church with which they wish to unite. 2. The church officers should then visit the parties so applying, converse with them freely in regard to their faith and Christian experience, with a view to determining whether there is any obvious reason why they should not unite with the church. In case they should find that such really existed, they should frankly state their convictions to the applicant, counseling him to refrain from making the application until such time as the objection shall be removed. Should he still persist in demanding that his name should be offered for church membership, then it should be presented before the church in due form, the officers at the proper time making a full statement of the case. 3. Whenever any person applies for membership to the church, the elder, deacon, or leader, after having visited him, and found on examination no good reason why he should not become a member of the church, should give public notice of the fact that the application had been made, and designate a day on which it would be considered by the church. Usually, at least one week should intervene between the public announcement of the application and the time appointed for the consideration of the same. 4. At the time that the application is announced, the

name of the party applying should be distinctly given, and all present should be requested to make known to the church officers privately, before the time appointed for the final determination of the case, any objections (should there be such) which they might have to the admission into the church of the party making the application. 5. Whenever objections have been offered under such circumstances, the church officers should examine into their validity, and give the applicant an opportunity to remove them if possible. 6. Should no objection be offered until the day on which action is to be taken, and should an objection then be presented, the church officers should request the applicant and the objector to step one side with them in order that an effort may be made to remove the objection offered. Should this effort at reconciliation fail, then the case should be brought to vote, or postponed till some definite time in the future, as the officers may think advisable. 7. No objections having been made, and the time for the decision of the case having been reached, the applicant should be requested to rise and make such remarks respecting his personal experience and faith as the occasion may require. In case he does not speak as fully on these points as might be thought desirable, the person in charge of the meeting would do well to question him respecting them as fully as he may think necessary in order to enable the brethren to vote intelligently in the case. 8. This done, an opportunity should be given for any one to move that the applicant (calling him by name) shall be admitted into church fellowship. 9. When such a motion is made and properly seconded, an opportunity should be given for remarks or objections. 10. In case objections are offered, they should be disposed of in the manner provided for above in No. 6. 11. When, at length, the matter comes to a vote, both an affirmative and a negative expression should be called for, and the brethren should be requested to vote either for or against the motion by rising to their feet. The importance of a full vote should also be impressed upon them. 12. Should the motion receive the support of all voting on the same, the officer in charge should then announce that the motion was carried. However, should there be one vote against the motion, he should declare that the vote was lost, and the applicant rejected. 13. In case the applicant has been admitted on profession of his faith, the church covenant should be read to him, after which, the officer in charge should inquire whether he assented to the same, and was ready to solemnly covenant with the other members of the church to carry out the obligations which it imposes. 14. In case he consents so to do, the clerk should be instructed to place his name among the names of the members of the church.

At this point, also, it is the custom of some of our churches for the officers of the church to extend to the newly admitted member the hand of Christian fellowship. In others, again, it is the practice of all the members of the church to extend the hand of fellowship to the person in question. In others still, no action of the kind is taken either by the officers or the members. Individual churches should be left to choose for themselves which of these three methods they will follow.

In case one or more members should oppose the admission into the church of any person in such a manner that the church should become satisfied that they were willful and unreasonable in the course pursued by them, they would properly become subjects of church labor. If they should refuse to relent and manifest a Christian spirit in the matter in question, they might properly be expelled from the church.

When persons have been voted into the church who have not been baptized, the motion should assume in substance the following form: "I move

that ——— be received into this church upon baptism."

When persons are admitted into the church by letter, no examination of the candidates is necessary. The letters which they bring certify that they are members in good and regular standing in other S. D. Adventist churches. It is to be presumed, therefore, in the absence of evidence to the contrary, that they are sound in faith and blameless in life. The proper church officer should read the letter of each individual to the church with which they wish to unite. It should then be moved by some one that they be received into the church upon the letter which has been read. This motion should then be seconded, and affirmative and negative votes called for. In case there should be no opposition, it should be declared that the person in question is admitted into the church, and his name should be placed on the roll of its members. Should any one vote against the reception of the person bearing the letter, it will be necessary for him to remain outside of the church until such time as he shall be able to receive a unanimous vote of all of its members.

#### LETTERS.

There are two kinds of letters which are granted to members of churches under certain circumstances.

THE LETTER OF INTRODUCTION is the first of which mention will be made. It is given to individuals who, while remaining members of any given church or churches, wish to travel in parts of the country where they will come in contact with brethren who are not acquainted with them. In such cases, they find it greatly to their advantage to carry with them well-authenticated evidence that they are members in good standing of a Seventh-day Adventist church. Such evidence immediately secures for them the confidence of those of like faith with themselves. A letter of introduction, therefore, furnishes just the testimony which such persons need, as it is a certificate from the clerk of the church to which they belong, that they are members of the same, enjoying the confidence of their brethren.

Any member who is in good and regular standing in the church to which he belongs, is entitled to a letter of introduction whenever he may make application to the clerk of the church for one. It is not necessary that a vote of the church be taken under such circumstances.

At the present time (1883), such a letter is good only for three months.

A LETTER OF COMMENDATION OR DISMISSAL is one which is granted to an individual who wishes to disconnect from the church with which he belongs and unite with another one. It should never be granted unless the person applying therefor has a good standing in the church of which he is a member; otherwise, letters of commendation would prove a snare instead of a protection. Again, it should never be given to an individual until he has fixed definitely upon the church with which he wishes to unite. Where it can be done, such a letter should be applied for by the party wishing the same, before he moves from the place where the church is located of which he is a member. Otherwise, he would not be present to answer to any objections which might be raised to his receiving a letter.

Letters of commendation are never given directly to the individuals applying for them; but they are sent to the clerks of the churches which they wish to join. When a church clerk receives a letter of commendation for any person, he should immediately present the same to the church of which he is the clerk. Whenever they have taken favorable action, by receiving into their membership the person to whom the letter of commendation was granted, then the clerk of that church

should immediately mail to the clerk of the church which granted the letter of commendation a certificate setting forth the facts in the case. When that certificate is received by the clerk of the church to whom it was mailed, he should make an entry on the church book, which will accurately set forth the history of the case. Persons receiving letters of commendation remain members of the churches granting such letters, until they are fully united with other churches.

A letter of commendation or dismissal should, as a rule, receive the unanimous vote of all voting upon the question. When, however, there are a few who persist in voting against the granting of such a letter to any individual applying for the same, their objections should be inquired into, and if, after they have been carefully heard, they are thought to be of but little consequence, the letter in question should be granted, provided that three-fourths of the members present vote that the same shall be done.

The church quarterly meeting furnishes the best opportunity for the granting of letters, that being the occasion when the majority of the church members are usually present.

Blanks for letters and certificates can be obtained from any of our publishing houses.

#### PROPER METHOD OF CONDUCTING CHURCH TRIALS.

It is greatly to be regretted that such a thing as a church trial should ever be unavoidable. It frequently occurs, nevertheless, that it becomes necessary to resort to this most disagreeable remedy in order to preserve the spiritual life of the church. Without it, the latter would soon fill up with those who, while Christian in name, would be very far from being Christians indeed.

Whenever it becomes evident that a trial is unavoidable, the officers of the church should see to it that it is attended to immediately. Delay in such matters frequently works disastrously, as it gives an opportunity for the church to become divided to that extent that some, not knowing the facts in the case, will positively sympathize with, while others will too severely denounce, the offender. No church trial, however, should ever take place until every proper effort has been made to adjust the difficulty without resorting to such a remedy. Our Saviour has clearly marked out in Matt. 18:15-17, the steps which should be taken in the settlement of differences between individuals.

W. H. L.

(To be continued.)

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M. Cheyne.*

#### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### THE GOLD TRIED IN THE FIRE.

What is the gold that has been tried in the fire that we are counseled to buy? Rev. 3:18. N. A. G.

Ans. The gold tried in the fire is contrasted in the passage quoted, with the false riches which had inflated the pride of the Laodicean church. Christ counsels them to buy of him genuine riches. Gold thoroughly tried in the fire is freed from dross or impure material; so the riches which Christ would impart are those which the gospel bestows upon all who embrace it fully and heartily. Faith and love, or perhaps all the Christian graces, are typified by the gold in question. See Jas. 2:5; Heb. 11:1; Gal. 5:6; 1 Tim. 6:18.

#### THE CAMEL AND THE NEEDLE'S EYE.

How do you explain Matt. 19:24?

F. B.

Ans. In the days of Christ, it was customary for persons to give expression to their idea that a thing was impossible, by saying that it was easier

for a camel to go through the eye of a needle than for such and such things to take place. In the Talmud this figure is twice employed, the elephant being substituted for a camel.

Some have supposed that in Matt. 19:24, reference was made to the little gate for foot passengers usually found near the great gate of Eastern cities. Such an interpretation is so largely conjectural that it is of no value. Others again have, by the change of a letter, tried to transform the word that stands for a camel (*kamelos*) into *kamilos*, a rope. Practically speaking, such a change would not bring relief, even were it authorized; since it would be impossible to pass a rope through the eye of a needle. We think, therefore, that to treat the expression as a proverbial one is the correct course to be pursued.

Should it be replied that by so doing, all rich men would be excluded from the kingdom of Heaven, the answer will be found in verse 26, where the Saviour states that "with God all things are possible." The salvation of the rich is indeed impossible, when considered from the standpoint of human capability; but when God sees in a rich man that which renders it certain that under more favorable circumstances he would obey him, he can by his providence make his surroundings such as to render that obedience possible, and thus secure his salvation. If indispensable to that purpose, God can take his riches from him.

#### ORDAINED TO ETERNAL LIFE.

Will you please explain Acts 13:48, "As many as were ordained to eternal life, believed?" D. H. R.

Ans. I understand that when Luke declares that as many as were ordained to eternal life, believed, he recognizes the fact that there are certain ones who are ordained to salvation. That ordination took place at the foundation of this world. It was not a blind, unreasonable ordination, made independently of the deeds and lives of those to whom it related; but it was based on the foreknowledge of God,—that the individuals in question would heartily embrace and carry out the plan of salvation.

A father looks over his family of seven sons; he judges that son number five, from all that he can learn of him from observation, will make a man who will possess vastly better qualities than any of his brothers. He therefore ordains, or decrees in his will, that such shall have the care and oversight of his mother, and that when he, the father, dies, nine-tenths of the paternal estate shall be bestowed upon him. The time arrives at which the father dies. The son takes the charge of his mother, enters upon the possession of his estate, and meets, in every respect, the expectation of his father. In that case, the expectation of the father was realized. In a similar case, it might be thwarted, on account of lack of foresight on the part of the father. Parents, on account of inability to penetrate the future, run more or less risk in bestowing money on the basis of a confidence which may be misplaced. Not so with God. He knows the end from the beginning. We cannot tell how he does so, but we know it to be a fact that such is the case. It is therefore just as easy for God beforehand to write the names of those who will be saved, as it will be at the close of time to record those of men who have actually been saved.

The exposition given above proceeds upon the hypothesis that the original word translated "ordained" in Acts 13:48, means "foreordination." It is translated "ordained" in King James' and the revised version. Not desiring to enter into the controversy in regard to the original term, I have discussed the principle of foreordination in such a way as to show how those passages in which the term foreordination actually occurs may be harmonized with reason. Isa. 46:10; Rom. 8:29; 9:2; 1 Pet. 1:2; 2 Thess. 2:13; Eph. 1:4.

#### TO THE WORKERS.

BY M. J. BAHLER.

O REAPER in God's harvest-field,  
See'st thou the sky o'er-cast  
With clouds of fierce and angry form?  
Hear'st thou the distant blast  
Of coming storm? And see'st thou, still,  
The ripened grain bend low  
Beneath the winds so fierce and wild,  
Whose mutterings louder grow?

Oh! hasten, reapers, gather quick  
The precious sheaves of grain,  
Before the fearful storm shall burst  
In wrathful might and main.  
God's angels now by his command,  
The gathered winds hold fast,  
That we may work and gather in  
The grain from tempest blast.

Then, reapers, haste; ye gleaners, too,  
For though ye may not bear  
Full sheaves unto the Master's hand,  
The harvest work ye share;  
And you shall bring a precious store  
Which, only for your hands,  
Were left to perish in the storm  
On barren stubble lands.

Then may this thought arouse your zeal,  
And nerve the hands which lag;  
Your work is of such import grand  
That courage ne'er should flag.  
The angels who on wings of light  
Obey God's high behest,  
Would gladly glean the harvest-fields  
If this for man were best.

Toil on; the clouds have blacker grown,  
And mutterings from afar,  
Which come upon the groaning winds  
Proclaim the tempest near.  
Then haste, ye reapers; speed, oh! speed;  
The coming storm proclaim;  
And ere in fury it doth burst,  
Secure the ripened grain.

Denison, Texas.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

#### NORTHERN EUROPE.

In Denmark I held meetings nearly three weeks before, during, and after the Conference. Bro. Brorson attended most of these meetings with me. In Hvalsømagle, Sjølland, quite a number of Sabbath-keepers and others gathered, some coming from a distance. A sister sixty-three years old came to the meetings in Höver, where the Conference was held. She had walked twenty-five miles to the meeting. She is not very strong, so I asked how she managed to walk so far. She answered that she had used six days for the journey, talking and praying with the people as she came, and scattering tracts. She is a widow, has sold her little property, and taken ten shares in the Printing Association; has also donated \$27 to be used for missionary labor in Vejle and vicinity, and prays most earnestly for the success of the cause. The meetings were a great feast to her. The Lord has also heard her prayers. She has a son who, with his family, is fully in the truth, also a daughter who is indeed a worthy sister in the church, and Bro. Brorson is now having a good interest in Vejle and vicinity. Four new Sabbath-keepers met with him last Sabbath.

There are some stingy souls among our members in Denmark, but there are also some noble souls who, like this sister, are living fully for God and his precious cause.

In Brønderslev a good many gathered to hear the preaching, and two brethren were baptized. We held six meetings in Brønderslev and Alstrup, and one in Asaa. The last meeting in connection with the Conference was held in a grove near Galthen. About three hundred people met. Some decided opposition was manifested, but the Lord turned it to the advancement of the cause.

After a few meetings with the brethren in Christiana, I went to Sweden to attend the Conference in Grythytted. There were about seventy-five Sabbath-keepers present, and the meetings on Sunday were attended by nearly two hundred people.

Bro. Johnson was ordained to the gospel ministry by prayer and the laying on of hands. The Lord came near to us on this solemn occasion. Bro. J. has by the help of God become an acceptable and much beloved laborer in the gospel. On Monday Bro. Norlin was baptized. This brother

has for some time labored faithfully in Stockholm as a colporter, and has continued patiently, although he has labored most of the time under very unfavorable circumstances, sometimes not knowing how to obtain his living. Since we have more Swedish books and a Swedish paper, he is getting along better.

Bro. Rosqvist went to Stockholm, and goes from there to Sundswall to labor. I spent a few days at Stockholm. Seven brethren in the faith meet on the Sabbath; three of them requested to be baptized. Several others are interested.

Last Sabbath and Sunday I was again with the brethren in Christiana. The church in this place has at present one hundred and five members, several of whom live at a distance. Besides these, there are about ten Sabbath-keepers in Norway, making in all one hundred and fifteen. The total number of churches in the Scandinavian kingdoms is 13, consisting of 312 members; there are 410 Sabbath-keepers, 6 ministers, 3 licentiates, and 3 colporters. The amount of s. b. paid during the past Conference year was about \$300.

J. G. MATTESON.

Christiana, Norway, July 11.

#### MINNESOTA.

GOOD THUNDER.—Began meetings about six miles from this place, July 15, in what is known as the Ballard school-house. Our congregations have not been large, owing to the busy season and late heavy rains. But the attendance has been quite regular, and good attention has been given to the word spoken. Some seem interested. We hope to have the aid of the Holy Spirit, that the truth may be impressed upon the minds and hearts of the people, and they be led to obey God.

July 24.

WM SCHRAM.

#### MISSOURI.

HIGGINSVILLE AND ST. CLAIR CO.—I have spent the last three weeks at Higginsville, and with the brethren in St. Clair county. Found Bro. Donnel at Higginsville alone with the tent, and by request remained with him one week. The attendance was small, but those attending seemed interested. Some were keeping the Sabbath.

In St. Clair county I stopped to give a few discourses to the brethren. Found a good outside interest, and a strong demand for labor. I stayed with them until the 23d, and hope some good was accomplished. Some of the brethren who had been using tobacco agreed to abandon the habit, and all seemed to enjoy the meeting. Eight persons signed the covenant, all adults but two. Pray for us in Missouri.

HENRY WOODRUFF.

Galena, July 31.

#### NEW YORK.

TURIN, LEWIS CO.—We have been here six weeks, and have given forty-five discourses. Have sold \$11.42 worth of books and tracts, and have received \$10 65 in donations. We like the plan of using the *Signs* in connection with tent labor, and that of obtaining short-termed subscriptions, having secured thirty-one, also two for *Good Health* with premium. Two have decided to obey the truth, and others are deeply interested. Many are convinced, and we hope they will decide to obey, as we remain another week. The people are friendly, and contribute to our wants. A good report has gone out from the meetings. The seeds of truth are sown that will bring forth fruit sometime.

T. M. LANE.

W. S. HYATT.

J. F. STUREMAN.

#### VERMONT.

JAMAICA.—Our meetings with the church here July 14, 15 were encouraging. On Sabbath spoke once, and celebrated the ordinances. One was received into the church. Preached one discourse on first day, and attended to business connected with the interests of the cause. Witnessed with gratitude some evidences that the Spirit of God is moving on some hearts to come into union and harmony with the church. May all work to this end. And may a little branch of this church who hold Sabbath-school and meetings in Windham, receive the counsel and be benefited by the visit of those chosen to encourage and help them.

At Brownington, the 21st and 22d. Have reason to feel that our meetings here were profitable. They closed by the baptism of three young

friends. When we see the young laying hold of the Sabbath and deliberately deciding to take up the cross and follow Jesus under the circumstances which some have, we praise God.

A. S. HUTCHINS.

#### KANSAS.

AMONG THE CHURCHES.—Since June 28, I have visited Dists. No. 8, 9, and 10, at their quarterly meetings. These meetings have been well attended generally, by some from every church in the district. All the wants of the cause have been looked after. The meetings seemed to be seasons of interest to the brethren at all these places. The canvassing for the *Signs* by each church for six weeks at twenty-five cents, or four weeks at twenty cents, was made a specialty. I also visited Sedgwick, where Brn. Rogers and Smith have the tent pitched in Dist. No. 9. Apparently, the interest is good.

I am now at the tent in Moline, where I am detained with Eld. Santee, Bro. Gibbs having to return home. There is a good interest here. Many are convinced, and some have decided to obey. More in the future of this interest.

J. M. COOK.

#### KENTUCKY.

MOUNT WASHINGTON.—Our quarterly meeting which has just closed was quite a success. Mount Washington is a small village where only two Sabbath-keepers live, and where but very little preaching of our faith has ever been done. The citizens of the place and vicinity gave us a good hearing, and extended to our people cordial invitations to enjoy their hospitality. The Baptists gave us the free use of their commodious house of worship. There were about forty of our people present at this meeting. Considering our scattered condition here, and the distance which many of the brethren and sisters had to come, it shows a commendable zeal in them. At this meeting the Sabbath-school and T. and M. society received especial attention as well as the Conference. We hope for a more extensive canvassing work, as some seem to feel an interest in that direction.

S. OSBORNE

July 28.

#### OHIO.

BOWLING GREEN, JULY 23.—Our meetings still continue with a fair interest and attendance. On the quarterly meeting occasion we met with the brethren of the Bowling Green church, and enjoyed an excellent meeting. Last Sabbath we had the privilege of baptizing three persons. One of these, an old gentleman of eighty-five years, has been a member of the Methodist church for more than forty years, but for a short time in the past has kept the Sabbath, and now goes with us fully. The other two are just starting in the Christian life. One brother who had been in the dark for several years, after attending our meetings here, has given up his tobacco, and has been received again into the church. Two others were also received into the church. Three or four other families are deeply interested, and we hope to see them obey the truth.

E. H. GATES.

E. J. VAN HORN.

#### NEBRASKA.

ALBION AND ORD.—Sabbath and Sunday, July 14, 15, I met with the church at Albion; at which time and place the district quarterly meeting was held. Several were present from neighboring churches, some coming a distance of over fifty miles. Much interest was manifested in the work. The reports showed an increase of T. and M. work throughout the district.

Sabbath and Sunday, the 21st and 22d, I was with the church at Ord. Here I met several of the scattered ones, some of whom drove long distances to get to the meeting. We commenced meeting each morning at 8 o'clock, and tried to improve every hour the best we could. One united with the church and one was baptized. A few who were still using tea and coffee, decided, by the help of God, to use these hurtful stimulants no longer.

This company has raised a church fund for the purpose of sending one of their number to the neighboring towns to do missionary work. A sister has been engaged in this way for several weeks, with good success, and will continue to work under their direction.

A. J. CUDNEY.

#### PENNSYLVANIA CONFERENCE.

PORT ALLEGHENY, RANDOLPH, SHINGLE HOUSE.—July 7, 8, I spent with the Port Allegheny church. It being the regular time for their quarterly meeting, the brethren, though scattered over a large portion of McKean Co., were nearly all present. The presence of the Master was with us in large measure, and under its influence many good resolutions were made.

July 14, 15, I was with the brethren at Randolph. These were good days for this church. The meeting was held at Bro. Winkley's house. Some were present from both the Corydon and Steamburg churches. At this meeting the preaching was all bearing on the importance of our work. The brethren earnestly desire to devote themselves wholly to the cause of God, and some demonstrated their desire, by pledging to pay more liberally for its advancement.

July 21, 22 I was at Shingle House. The brethren from Millport, and some from other churches, were present. Services were held at Bro. Greenman's. Our ordinance meeting Sabbath afternoon was a precious season; the Lord drew especially near. Sunday two were baptized. This was a solemn scene, made especially so from the circumstances of the case. The first candidate, Bro. Hastings, is an aged man who has recently accepted the truth; and Bro. Edwards, being deaf, has never been able to hear the truth preached, but has received it from reading. We were thankful for the privilege of burying these brethren beneath the clear waters, and believe they have risen to newness of life. The organization of the church was completed by electing and ordaining an elder and a deacon. May the blessings of the Lord follow this young church.

Wellsville, July 25.

D. B. OVIATT.

#### WISCONSIN.

ROCKVILLE, JULY 30.—On the 19th, pitched our tent, but were delayed holding meetings till the 25th on account of unfavorable weather. We have now held seven meetings, with an excellent interest. Last evening there were fully three hundred in attendance. We hope to see some fruit of the effort at this place.

N. M. JORDON.

H. R. JOHNSON.

PLAINFIELD.—The quarterly meeting for this church was held July 7 and 8. The friends here have been passing through some severe trials. Satan has been trying to destroy the influence of some, and cause a division among them, but at this meeting light seemed to break through the cloud of darkness that had been hanging over them. Bro. Decker was with us. On the Sabbath the Spirit of the Lord came into our meeting, and a good work was done. On Sunday at the business meeting, \$175 was pledged to sustain the canvassing work. Wrongs were righted, and we left with feelings that brighter days were before them.

We now have our tent pitched in the Walker district, west of Plainfield. Have given twelve discourses. We found some prejudice, but it is giving way, and the interest is coming up. Bro. J. D. Mulhollen is with me. He spends most of his time canvassing for the *Signs* on the monthly plan, with good success. All seem to like the paper, and are anxious to read. Never have we seen people take tracts with more eagerness than on last night. We hope for a few who will obey.

A. J. BREED.

#### MAINE.

WILTON.—We closed our meetings at Wilton Sunday evening, July 22, it being just one month since the tent was pitched in that place. The interest was small, and it seemed impossible to bring it up to a point that we would be glad to see. We have had freedom in presenting the truth to those who would attend our meeting; and those who would not attend have been visited at their homes, and an effort made to place our books and tracts before them. Seven have decided to obey the truth; others are convinced, and acknowledge that they have gone just as far as they can unless they obey; but the influence of friends and the world seems to hold them as yet. We sold about \$8 dollars worth of books, and obtained one subscriber for the *Review*. Sunday three were baptized.

If the Lord will, we shall take our tent to

Farmington, and commence meetings there this week. We desire the prayers of our brethren and sisters.  
R. S. WEBBER.  
July 23. S. J. HERSUM.

OAKFIELD, LINNEUS, CARY'S MILLS, MONTICELLO.—Sabbath and first-day, July 14, 15, met with the church at Oakfield. The district quarterly meeting was held on first-day. The weather was unfavorable, so that the gathering was not large. The importance of having a tent to take the place of the one that was burned April 2, 1883, with the buildings of Bro. Geo. L. Byron, was introduced, and \$33.57 was pledged for that purpose, which has since been increased to \$64.07. One person united with the church by baptism.

Met with the brethren at Linneus, Sabbath, July 21. One united with the church by baptism, who commenced the observance of the Sabbath last February by reading. May the Lord still work, and bring others to confess their sins and take their position to keep the commandments of God and the faith of Jesus.

Spoke at Cary's Mills, July 22. Those that came out last summer at the time of our tent-meeting here, are still firm, and others acknowledge that we have the truth according to the Bible. May God help them to obey.

Met with the church at Monticello, July 24. The seats were well filled, and there was a free spirit in the meeting. Although there is much opposition, yet all stand firm.

J. B. GOODRICH.

#### IOWA.

GARNER AND NORA SPRINGS.—After staying three weeks in Garner without getting a hearing, we moved our tent to Nora Springs, and commenced meetings the evening of the 20th. Although the weather has been unfavorable, we have had a good attendance each evening. The people seem anxious to hear the discourses thus far. We are anxious to so labor that we may be instruments, through which the Lord can convert souls to his truth. Our address is Nora Springs, Floyd Co., Iowa.  
J. H. DURLAND.  
July 24. J. M. WILLOUGHBY.

ALBION AND BEAMAN, JULY 30.—At the time of our last report we were at Albion with the tent. Our congregations there were not large at any time, neither were the people, with the exception of a few, regular in attendance. Book sales amounted to \$20.75; and thirty or more copies of the *Signs* are now taken by the people of this place and vicinity.

We have now given five discourses in Beaman, to good audiences. Our address is Beaman, Grundy Co., Iowa.  
J. D. PEGG.  
C. A. WASHBURN.

MT. PLEASANT, JULY 30.—After the close of the Iowa camp-meeting, and before commencing tent labor, I spent two Sabbaths with the church at Mt. Pleasant. On Sabbath, June 23, after a discourse by Eld. I. J. Hankins, three united with the church by baptism, and two were received by vote, having received baptism at the Iowa camp-meeting. Thus five were added to this church. There are others still, some of whom are children and youth, for whom we pray and wait. Oh that they would hasten to take refuge in Christ, ere they come "too late" and find the door of mercy closed forever!  
C. A. WASHBURN.

WAUKON, AUG. 1.—We have been so unfortunate as to be sick, both at the same time, and were thus obliged to discontinue our meetings, making a break of about ten days. We had a good interest at the time our meetings were discontinued. By God's blessing we have been able to resume them, and have held two services with fair audiences each time. Papers here all give us favorable notices, and gladly print our programs. Our contributions have amounted to about \$10, and the people all seem friendly. We shall introduce the Sabbath question this week.  
L. T. NICOLA.  
G. E. FIFIELD.

FAIRFIELD, JULY 25.—Our tent is pitched, and meetings began the 19th. The average attendance is upwards of one hundred, with some increase. People have not entirely forgotten the effort made here twenty-three years ago by Moses Hull. Preju-

dice keeps many away, and others seem to be fearful to come, lest they may be convinced, or their present convictions be deepened. A few seem interested. For them we labor. We hope to walk humbly with God. Will those who are or have been canvassing for the *Signs* or "Thoughts on Daniel and the Revelation," report to us at once. We want to know who have been working and the results of their work; also to hear from all who contemplate entering the canvassing field.  
L. MC COY.  
I. J. HANKINS.

#### MICHIGAN.

HOYTVILLE, EATON CO., JULY 30.—The attendance at our meetings continues to be very good, and some are becoming interested in the truth, although, as yet, but two have commenced to keep the Sabbath. We hope for more. It will probably take us some time to finish the work here.

The 18th, the funeral of two men who were instantly killed by lightning was held in our tent.

We have received donations to the amount of \$12 to help meet expenses. Sister Owen spoke to the people here last Tuesday evening, and this favor seemed to be appreciated by them.  
F. D. STARR.  
L. O. MOORE.

OSSEO, JULY 26.—Our meetings commenced in Osseo village, a little town of about forty homes, July 20. Previously to our pitching here, the town had been canvassed for the *Signs*, and seventy-seven subscribers obtained. The interest is excellent, our fifty-foot tent being filled every night. To the Lord be the praise and the glory.

AUGUST 1.—Our meetings have continued another week, and the interest is, seemingly, unabated. The Sunday congregations were very large and attentive. Convictions as to the truthfulness of the positions taken, seemed to be cherished by nearly all. Many say it is plain, and must be true. Oh, that men would believe it! We have no meetings Monday nights, but last night (Tuesday) the tent was as well filled as usual. It is indeed wonderful, considering the busy season of the year. The circulation of the *Signs* helps us materially. We have many invitations to visit. May God give us wisdom.  
D. H. LAMSON.  
M. S. BURNHAM.

MIDLAND, JULY 23.—The interest continues good at this place. We have a regular congregation of about one hundred and fifty. We are now in the midst of the Sabbath question. Several kept last Sabbath. We are hindered very much by the continued rain. Last Sabbath afternoon it became so dark one hour before sunset that lamps had to be lighted. This was followed during the night by one of the severest storms of the season.

LATER.—Last Sabbath we had our first Sabbath meeting. Brethren were with us from Edenville and Freeland, also Bro. Griggs from St. Charles. Quite a number from the city came in to the meeting. Thirteen are now keeping the Sabbath here; all adults, and nearly all heads of families. The interest is deepening, and we are getting a better class of hearers than when the meetings began. Our temporal wants are nearly supplied, and we have received thus far, \$6.53 in money.

Bro. Webber has commenced the canvassing of the city for the *Signs*, taking monthly subscriptions. Over one-third who are solicited subscribe. Last Sabbath we organized a Sabbath-school, which we hope to get in good running order before our tent-meeting closes.

H. M. KENYON.  
WM. OSTRANDER.  
W. J. WEBBER.

July 30.

#### ILLINOIS.

CHICAGO.—Sabbath, July 7, I spent with the friends in Chicago. Had a good meeting. On first-day we repaired to the lake shore, and two willing souls followed their Master in the ordinance of baptism. The most of the friends here are of good courage. Our dear Sister Fitch was at meeting on Sabbath, happy and hopeful, rejoicing in God. Some are still holding back, and are an element of weakness. We ought to be of good courage. May the Lord bless the work in Chicago.

Sabbath, July 14, spent with the brethren in Rockford. Found them hungry for preaching. Had a good meeting on Sabbath and first-day. These brethren seem to be strong and love the truth.

As the tent had not come, I spent Sabbath, July 21, with the church in Belvidere. In the afternoon we enjoyed a precious season celebrating the ordinances. We pitched our tent, and commenced our meetings Thursday evening with a good hearing. There seems to be no prejudice manifested. We have had beautiful weather, and the interest seems to be increasing. Bro. Ballenger is with me, also Bro. Vickery and wife. Pray for us that our work may be wrought in God.

Cherry Valley, July 31. T. M. STEWARD.

ST. ANNE, AUG. 1.—Sabbath and first-day last were good days for this church and the goodly number of brethren and sisters of the neighboring churches. The good Spirit of God was felt; tearful yet cheerful testimonies were borne.

The presence of Brn. Bourdeau, Pottenger, Nordyke, and Sister Morse was appreciated, while the early departure of Bro Bourdeau for France, made the meeting impressive and solemn. My courage is good, my heart much cheered, and my desire to work increasing. Pray for me.  
PAUL E. GROS.

AMONG THE FRENCH.—Last Sabbath and first-day were good days to the cause among the French at St. Anne and Kankakee. The preaching was appreciated, and telling victories were gained. Many who had been passing through trials were helped and encouraged. The principles of brotherly love and forbearance, that are so necessary in order for persons of different temperaments and different degrees of knowledge to move together in harmony, took a deeper hold of hearts, as the good Spirit endorsed and enforced the words spoken.

Quite a large number of our dear American brethren who had embraced the truth under my labors and those of Eld. R. F. Andrews and Bro. Gros, and who had nobly stood by us in many a conflict, were present, and seemed to enjoy the spirit of the meeting. I regretted that I could not devote more time and attention to them, as my burden was for the French; but was cheered in seeing them so patient and so forgetful of themselves during the services in an unknown tongue, thereby evincing a true interest in the prosperity of their French brethren.

During my absence of over three years, our French brethren have all held on to the truth, notwithstanding their fiery trials and the fierce and cruel attacks of a wily foe who was bent on scattering and destroying them. They have also led others of their nationality to embrace the truth. And now that they have learned useful lessons, we shall look for a still greater ingathering of souls.

These brethren are endeared to us by our labors for them from the first, by victories we have gained with them from time to time, and especially by this most precious season that we have enjoyed with them, and by unmistakable evidence that we have their prayers and moral support, as we go to France, their motherland.  
D. T. BOURDEAU.  
July 30.

GREENUP, JONESVILLE, MARTINSVILLE.—Since my last report, I have spent one week at Greenup, one at Jonesville, and three Sabbaths at Martinsville.

July 16, I visited the people among whom I labored last quarter, to hear the Presbyterian, instead of Baptist minister, present "the divine claims of the Christian Sabbath." He took the position that a Sabbath was instituted at creation, and though "not predicated upon law," was probably observed until the Exodus, "when time was changed, Ex. 12: 2," and a day was substituted to commemorate the falling of manna. "This Sabbath was obligatory until the resurrection of Christ," which ushered in the Christian Sabbath. After dwelling eloquently upon the propriety of commemorating the work of redemption rather than creation, "and establishing conclusively the sacredness of the first day," he overthrew it by quoting Col. 2, 16 to prove that the Sabbath was not binding.

After hesitating to open the church to one who seemed to be a setter forth of strange gods, they gave me the opportunity to review his discourse that evening. The congregation was quite large and very attentive. The truth of God looked

clear and plain when placed beside the inventions which man has sought out to make void his law, "even our enemies themselves being judges." The church trustee who at first refused his consent to have the subject presented there, after hearing, gave me an urgent invitation to leave an appointment for the first unoccupied Sunday. Three of those, who have heard the truth and have been convicted by it, expressed themselves as fully satisfied that the Bible Sabbath has always been, and will continue to be, the seventh day. I trust that at least one man and his wife will obey.

The good seed has fallen on some good ground at Martinsville, and if watered and tended, will bear fruit unto eternal life. Several more of the young people have manifested a desire and a purpose to devote their lives to the service of God. Some who have used coffee, and are still tempted by it at home, have signed the teetotal pledge. There is a marked improvement in the Sabbath-school. God grant that this may encourage the officers, teachers, and scholars, to go forward and do the much that still remains to be done.

I am now at Kankakee, through Bro. R. B. Nordyke's efforts, and expect to engage in the T. and M. work here until camp-meeting.

July 26.

HELEN L. MORSE.

#### INDIANA.

DUNKIRK, JAY Co., JULY 31.—We take down our tent to-day. Twelve have signed the covenant, and still others are keeping the Sabbath. A club of ten *Instructors* has been ordered, and meetings and Sabbath-school will be permanently established. Much bitter prejudice still exists. Those who have embraced the truth often meet with insult as they pass along the streets, from those who profess to wear the cloak of religion. Others would be with us, but are held back by this terrible oppression. We ask an interest in the prayers of our brethren and sisters for these souls that have embraced the truth at Dunkirk. We pitch our tent in Hartford City, Blackford county, this week, if nothing prevents.

J. P. HENDERSON.

O. C. GODSMARK.

AMONG THE CHURCHES AND AT THE TENTS.—June 22-25, held meetings at North Liberty. The church is one of the oldest in the State. Its membership is not large, but all are true and faithful to the work, and therefore accomplish much in the cause of the Master. Our meetings were excellent, and all seemed strengthened and encouraged.

On the 28th and 29th, I visited South Bend, Elkhart, and Mishawauka, and placed a set of our bound volumes in three reading-rooms. They were gladly received, and notices calling attention to them were given in the city papers.

During the last Sabbath of June and first day of July, held meetings at Jonesboro. The brethren and sisters of the Marion church were present on the Sabbath, and our meetings were all good. The Lord has blessed the labor which has been bestowed near these churches during the past few months, and some good souls have been added to their membership.

July 2-6, labored in connection with tent No. 2, at Dunkirk. Brn. Henderson, Godsmark, and Covert have labored faithfully against a bitter prejudice and through wet weather. The people turned out well while we were there, and listened attentively to the word spoken. Everything was done, seemingly, that could be done to keep the people away from the tent, but as Bro. Covert had canvassed the town for the *Signs*, and had secured some sixty subscribers, these papers, laden with the truth, gave force to the word spoken, and a crisis was soon reached, resulting in a reaction in favor of the truth. At last report it was thought that twenty or more would embrace the truth.

Sabbath and first-day, July 8, 9, held meetings with the Mechanicsburg church. On the Sabbath we held a good Sabbath-school. After preaching we celebrated the ordinances, and then followed a social meeting in which all took part. The Lord especially blessed, and every heart was deeply moved. On first-day I preached in the forenoon, and in the afternoon Eld. Howe of the Disciple denomination spoke against the Sabbath question. A large congregation was present. I reviewed his discourse in the evening before a well-filled house.

July 10, 11, visited tent No. 1 at Denver. Elds. Rees and Covert have labored also through bad weather; in fact, the rain has nearly broken up

their interest, yet some good souls have embraced the truth as the result of their tent effort.

We are now in the southern part of the State at Farmersburg, Sullivan Co., laboring in connection with Brn. Thompson and Oberholtzer, who are with tent No. 3. They commenced meetings here six weeks ago. From the first, the turnout was large, and the interest was good, the congregations ranging from two to six hundred. The interest to hear has been wonderful. Near here is a large settlement of Disciples, many of whom came to the tent. Some became deeply interested, and at last several embraced the truth and became quite earnest in it. This aroused the church, and some of the members would arise after meetings and challenge the brethren to debate the Sabbath question and state of the dead. This they did several times. The brethren did all they could to avoid a discussion. At last the Disciples announced that they had secured Eld. Treat, the champion debater of their denomination in Southern Indiana, and that they had secured a grove near town, and on the 17th of July Eld. T. would come on to expose our positions. The laborers with the tent thought under the circumstances it would be best to engage in discussion with them, so dispatched to me to come immediately. I reached here on the 12th of July. Found the interest wonderful.

Sabbath, July 14, was a good day. Spoke to a congregation of one hundred, some twenty-five of whom had embraced the truth. It was the second Sabbath meeting. Organized a Bible class in the afternoon.

On Monday, July 16, Eld. Treat arrived and immediately came to see us in regard to the debate. We met him in the M. E. meeting-house, and arranged the questions with him before many of the leading citizens of the place. We demanded of him on our own account, and in behalf of the people, that he affirm something for the first day of the week as a day of rest. At first he would not, but we pressed the matter, and when he saw that the people demanded that he should so do, he at last consented; so we arranged to debate four days. I was to affirm for two days the binding obligations of the seventh day, he to affirm one day the obligation of the first day as a day of rest, he also to affirm the consciousness of the spirit of man between death and the resurrection.

We discussed these questions four days in a grove seated for the occasion. The people came in for miles, and our congregations during the four days ranged from seven hundred to one thousand. The cars which run near the ground stopped regularly, and each day brought many passengers to the ground. Eld. Treat is an able man, a lawyer, minister, and has several years been a member of the Indiana State Senate.

From the first, Eld. T. seemed to be confused. He threw much force and bombast and abuse into his speeches, which only served to turn the people against him. On the Sunday question he made such a complete failure that truly we pitied him. In fact, he failed from the beginning to the end. At the close of the debate scores and hundreds came and shook hands, and one after another began to slip bills and pieces of silver into my hand. When the last one had shaken hands, I had received nearly \$25. Many of these persons had never heard on the subjects until the debate. During the spare moments, the people would flock around, and listen to the explanation of the truth.

The debate closed Friday. The next day was a good day at the tent. There were about one hundred and twenty-five present. We took a vote to see how many had commenced to keep the Sabbath, when thirty-seven arose to their feet. We spent the day in preaching, social meeting, and Sabbath-school. At the social meeting, twenty-five took part. The brethren have sold \$18 worth of books, and have received \$19.38 in donations.

We are now visiting from house to house, and find many deeply interested. Several have subscribed for the *Signs* on trial. Pray for the work here; we need divine aid.

S. H. LANE.

#### THE DANISH CONFERENCE.

THE fourth yearly gathering of the Conference in Denmark commenced June 7, 1883, and continued ten days. We met in Höver, near Aarhus. Bro. Matteson was present and presided at the meetings. After singing and prayer, five churches were represented by six delegates. Some other brethren were present. Letters were read from

three churches not represented by delegates, also reports from three brethren who have labored in the mission, Brn. Brorson, Kristensen, and Ovesen. Some progress has been made in the vicinity of Alstrup, Brønderslev, and Vejle. Some have commenced to obey the truth.

The Conference has now eight churches with one hundred and nine members. There are in all one hundred and fifty-three Sabbath-keepers in Denmark.

Three brethren received credentials, and three others license to preach. Brn. Matteson, Brorson, and C. C. Hansen were chosen Conference Committee; C. C. Hansen, Asaa, Secretary; Ane Renlef, Jested, Ribe, Treasurer.

Among the resolutions we mention the following:—

*Resolved*, That we acknowledge the information received through our health journal, *Sundhedsbladet*, concerning the laws of nature and preservation of health, to be a great blessing from God, and a help to preserve our bodies before him as living, holy, and acceptable sacrifice.

*Resolved*, That we in this Conference need a hymn-book with the same hymns as "Bibelske Salmer og Lovsange," which has been published in America, but without notes, provided it can be sold for 1 Krone (27 cents).

*Resolved*, That we with gratitude acknowledge the sympathy and help received from our brethren in America.

J. G. MATTESON, *Pres.*

C. C. HANSEN, *Sec.*

#### THE CONFERENCE IN SWEDEN.

THE second yearly session of the Conference of S. D. Adventists in Sweden was held in Grythytted, June 24, 1883. After the opening exercises, the meeting was organized by the reception of ten delegates and two ministers. Bro. Matteson was chosen to preside at the meetings. Four churches were represented by delegates, and one of these, Wäddö, with seven members, was received into the Conference. After some remarks by the President about the object and great importance of our mission, reports were read from Amot, Motala, and Sundswall, the one from the last-named place containing an urgent request to send a laborer at the earliest opportunity.

It was decided that Bro. O. Johnson should be ordained. Credentials were given to him and Bro. Rosqvist. Brn. C. J. Hedin, J. E. Öberg, and C. F. Ljungberg were chosen for Conference Committee the coming year; Secretary, J. E. Öberg, Grythytted; Treasurer, Mjölaren O. Anderson, Grythytted.

The Conference consists of four churches with ninety-eight members. Besides these, forty-four Sabbath-keepers in harmony with our faith are found in different places; in all, there are 142 Christian Sabbath-keepers. (There are also many Jews in Sweden, some of whom keep the seventh day).

We mention the following resolutions:—

*Resolved*, That we are thankful to God and to our brethren in America for the help and light which we have received from them.

*Resolved*, That we with gratitude acknowledge the help received from the tracts and pamphlets published in our language in Christiana, and that we encourage our friends to join in the work of the S. D. A. Printing Association in Christiana, by spreading the publications and taking shares in the Association, thus becoming members.

*Resolved*, That we recommend the hygienic system taught in *Helso och Sjukvård* (the Swedish health paper now started), and ask our brethren to aid in circulating this paper as a help to prepare the way for the truth.

*Resolved*, That we as a Conference acknowledge that the message of the third angel brings to us precious light from God, and that this light has come to us through those brethren who, since 1844, have proclaimed this message in America; also that we render our heartfelt thanks to God for this fact, and that his good providence has directed matters so that we now can have a part in this work.

J. E. ÖBERG, *Sec.*

—The fundamental argument in favor of probation in an age to come, is the same as that used by Universalists and Spiritualists in favor of progression after death; namely, what they decide that God ought to do, in order to give all an equal chance, they then search out the scriptures which sound most like favoring their views. The major premise is their own judgment. Would they could see this.

R. F. C.

—"What a man does for others, not what they do for him, gives him immortality."—D. Webster.

## Special Notices.

### NOTICE TO NEW YORK.

THE friends in New York will please notice, in appointments, that the time of the New York camp-meeting has been changed from Sept. 19-25 to Sept. 12-18. This was done by the advice of Elds. Butler and Brown. By this arrangement we secure the services of Eld. Butler, and probably those of Sr. White, if she comes east, which she is likely to do. M. C. WILCOX.

### NOTICE, OHIO.

LET as many of our people as possible reach the camp-ground on Monday. Especially would we desire the presence of State officers and delegates. It would be well if at least one of each tent's company should precede the remainder, with the tent, and have all in readiness for the company coming the next day. Only one week in a whole year, brethren; make up your minds to make the most of it. H. A. ST. JOHN.

### MAINE CAMP-MEETING.

THIS meeting will be held from Sept. 6-11, 1883, on the same ground occupied last year. The usual preparations will be made to accommodate both man and beast. The Maine Central R. R. has kindly granted us half-fare over its road from Portland to Vanceboro, and its branches. Call for excursion tickets to the Seventh-day Adventist camp-meeting at Waterville. See that your ticket is marked by the ticket agent at the office, "Good to return Sept. 12." J. B. GOODRICH.

### OHIO CAMP-MEETING.

FROM present indications, there will be a large attendance at this meeting, and we will be obliged to put up three or four of our large Conference tents to supply the demand for tent-room. Now let all who have not already engaged tents, come well prepared with sheets, blankets, straw-ticks, and comfortables, and there will be room for all.

Bennett and Fate, livery men of Galion, have made special arrangements to carry passengers to the grounds and return, for 50 cents, baggage extra. D. K. MITCHELL.

Corsica, O., Aug. 2.

### CAMP-MEETING IN SOUTH-WESTERN NEBRASKA.

AFTER carefully considering the suggestions from our brethren concerning the district camp-meeting to be held in Republican Valley, it is thought best to hold the meeting at Arapahol, Furnace Co. The meeting will commence Thursday, Aug. 23, and continue till Tuesday, the 28th.

Our reasons for not holding this meeting near Beaver City, as some have desired, are, 1. Three meetings, of this kind, have been held at Beaver City in the past. 2. The place suggested near Beaver City, is over twenty miles from the railroad. Arapahol is located on a good railroad, and it is more central for our people in that part of the State.

There are some beautiful groves on the banks of the Republican River within half a mile of the town. Let every one bring tents that can. There will be tents on the ground for the accommodation of those not otherwise provided for. Other particulars will be given soon. NEB. CONF. COM.

Yellow Springs, Ohio, July 30.

### HELP FOR OUR CAMP-MEETING.

"BEAR ye one another's burdens, and so fulfill the law of Christ."—Bible. With respect to our camp-meeting committee, the following are facts

to be considered by the brethren. The first member on the board of three has finished his work, and passed away to rest till the Life-giver shall come. Another one of the board cannot be relied upon to help us much, if any. Where is the Bible Christian, where the self-sacrificing brother, the lover of real work, who will be on the ground as early as possible on Monday, Aug. 27, to aid in getting ready for the meeting?

We want at least ten volunteers for this work, who will come prepared, as far as possible, to care for themselves. Will the elders of our churches, with the Conference delegates, please look to this matter at once, and report to me who may be expected from their respective churches in response to this call. With gratitude we call to mind the valuable service rendered the committee last year, by those who came early to the ground. We need it more this year. "Men of Israel, help!" A. S. HUTCHINS.

### THE MANTON CAMP-MEETING.

WE wish to say a few words to our friends in Northern Michigan. This meeting is appointed for your benefit. Efficient ministerial help has been provided.

We are fast hastening on to the closing scenes. We must make this a profitable season in seeking God. All Heaven is interested in our work, and we must not be indifferent. Many of you do not enjoy the privilege of meeting with those of like precious faith. We want you to embrace this opportunity of drawing near to God, and of getting acquainted with each other. We want to confer with you with regard to future labor, and to devise the best means to help you.

The T. and M. work will receive special attention, hence we hope to see every member of this society present. Will the librarians bring their books with them, also the church clerks, that they may be examined, and that instruction may be given how to keep them?

Dear brethren, the cloud is moving; we must arise and go forward. The Lord is in mercy drawing near to us. Come, dear brethren, bringing your children and friends with you, praying that God will meet with and bless us.

Ample provisions will be made. Tents can be rented at reasonable rates, feed for teams bought, etc. The meeting will commence Thursday, Aug. 30, and continue until Sept. 4. Be sure to come at the commencement and remain until the close.

J. SISLEY.

R. C. HORTON.

### NEW ENGLAND CAMP-MEETING.

THE coming camp-meeting to be held at Worcester, Mass., will be the most important one ever held in this Conference. Not only will the general business be transacted which is usual at such meetings, but advance steps must be taken. It is evident that the cause of truth is rising in all parts of the great harvest field. There never has been the time since the message started when there were greater omens of good than now. The times unmistakably indicate that the work is fast closing, and the great burden of every heart should be to prepare to meet God.

The school enterprise will be laid before our brethren, and a general survey of the year's work will be given, also a brief history of our students during vacation, which will show some of the results of this new enterprise in our Conference.

We had no camp-meeting last year, so that certainly all should be present that possibly can come. The president of the General Conference will be at this meeting, also Sister E. G. White, who has not been in New England since the death of her husband, and Eld. I. D. Van Horn.

Come, brethren and sisters, bring your uncon-

verted children and friends. We expect there will be at this meeting the largest gathering of our people ever assembled in New England. You that live by yourselves, come. We expect many will attend this meeting who have been reading the *Signs*. No common circumstances should prevent our brethren and sisters from coming.

S. N. HASKELL.

C. W. COMINGS.

J. C. TUCKER.

### IOWA CAMP-MEETING AGAIN.

SINCE making the announcement for the Northern Iowa camp-meeting, several have written to me wishing the meeting put off two weeks later on account of the harvest. We regret that that it should be necessary to make any change in the time, but we wish the brethren in that part of the State to have their meeting just when it will accommodate them best, and after farther counsel we have decided to postpone the meetings two weeks. That will bring the meeting September 5-11. We hope all will notice this change, so that none will be disappointed. The meeting will begin Wednesday night, and end the next Tuesday morning.

There will be no change in the Smithland meeting. It will be held as announced last week.

As the time draws near for these meetings to be held, we feel our anxiety increasing in reference to them. We are anxious that our people should get all the good from them possible; and we know that in order to do this, they should be on the ground at the beginning of the meeting, and stay till the close. Why not be in season, brethren, if you go at all? It will cost no more to go Tuesday than it will to go Friday, and all you will lose will be a day or two of time, and at the end of the year you will not know but that you are just as rich as you would be if you did not go at all. Come, brethren and sisters; come, bringing your children, neighbors, and friends. Come bringing the blessing of God, and the company of angels with you. Leave all your home difficulties at home, by settling them all up and making peace with every one; then ask God to come to the meeting with you. We hope to have good meetings. E. W. FARNSWORTH.

Fremont, July 31

### HOW TO COME TO THE NEW ENGLAND CAMP-MEETING.

ALL who are coming to this meeting on the cars, will please read carefully and note the following facts:—

1. Those coming from the north, from Newport, Claremont, Washington, Marlow, Walpole, Westmoreland, etc., will come over the Cheshire road to Fitchburg, and change for Worcester.

2. Those coming from points on the Fitchburg road west of Fitchburg, will also change at Fitchburg for Worcester.

3. All who come over the Boston and Maine road, also those coming from Martha's Vineyard, New Bedford, and all towns below Boston, will come directly to Boston, and take the cars at the Fitchburg depot for Worcester. By taking a Worcester car at the Fitchburg depot on any one of the three following trains, namely, the 6:30 A. M., 11:15 A. M., and the 4:30 P. M., you will go through to Worcester without changing. When you purchase your ticket in Boston, say nothing about camp-meeting, but call for a *through* ticket to Worcester, which will cost you \$1.25. Be careful about this, as the regular *unlimited* ticket to Worcester over this road is \$2. This, of course, applies to all going to the camp-meeting from Boston and adjoining towns.

4. Those coming from West Wilton, New Ipswich, Greenville, Townsend, etc., will take the cars at Greenville, and change at Ayer Junction or Worcester.

5. Those coming from all points in Connecticut will come over the New York and New England road to Worcester. All who come from towns west of Hartford, should come directly to Hartford, and there take the New York and New England road to Worcester.

6. Those from Northampton and Amherst, Mass., and all towns on the Boston and Albany road west of Worcester, will come over that line to the meeting.

Any one desiring any further information about coming, or in regard to tents, may address me at South Lancaster, Mass. D. A. ROBINSON.

## News of the Week.

For the Week Ending July 28.

### DOMESTIC.

—No negro, it is said, has ever taken out a patent in this country.

—Since March 1, to date, Chicago packers have slaughtered 1,084,000 hogs.

—The Delaware output this year of canned fruit and vegetables is estimated at 4,000,000 cans.

—The total collections from internal revenue during July were \$9,278,535, which is \$3,600,000 less than the total collections in July 1882.

—The coinage of the United States Mint for the past month aggregated 3,056,000 pieces, valued at \$1,228,800. This amount includes 1,200,000 silver dollars.

—The telegraph operators on the Mexican National railway struck on Thursday for an increase of \$30 per month. The movements of trains are interrupted.

—About 100 laborers employed by the Northwestern and Illinois Central railways near Galena, struck for higher wages Thursday. The men had been receiving \$1.25 a day.

—The first Sunday of the enforcement of the Downing law in St. Louis did not operate satisfactorily. Some 900 saloon-keepers were reported, as also were all the newspapers, street-car officials, cigar-stands, newsboys, etc.

—Saturday afternoon, July 28, several cloudbursts in the region of the headwaters of the Allegheny River produced a sudden rise in the stream that proved more disastrous than any flood since 1861. Eleven acres of boards and timber were sent adrift down the Ohio, causing a loss of fully \$1,000,000.

—Charles W. Copeland & Co., extensive shoe manufacturers of Boston, have suspended. The liabilities of the firm are \$750,000, and they claim to have sufficient assets to pay their creditors in full. A number of smaller houses have gone under through this failure.

—The suspension is announced of F. Shaw & Brothers, of Boston, the largest tanners in the world. The immediate cause was the failure of the shoe house of Copeland & Co., whose paper Shaw & Brothers hold for \$200,000. Their liabilities are estimated at \$3,500,000, with nominal assets of \$5,000,000.

—The body of Captain Webb was found floating in the river near Lewiston, N. Y., the afternoon of July 28. There was a cut on his head evidently caused by a rock at the entrance to the whirlpool, which was in itself sufficient to have caused death. The remains will be sent to Boston, where Mrs. Webb is at present residing.

—Three masked men last Saturday night entered the residence of the postmaster at Wisconsin Junction, Wis., and with cocked revolvers ordered him to throw up his hands, instead of which the plucky postmaster whipped out his revolver, shooting one of the robbers through the breast, from the effects of which he soon died.

—Seven persons were killed by the collision of freight trains near Pownall, Vt., Wednesday, morning. The locomotives and trains were wrecked. The engineer of one train was literally burned to death. The cause of the accident was the neglect of an overworked telegraph operator of 17, to flag one of the trains.

### FOREIGN.

—Mount Vesuvius is in a state of eruption.

—The International Electrical Exhibition will be opened at Vienna, Aug. 16.

—There were forty-eight deaths from yellow fever in Havana last week.

—The Chinese persist in prohibiting the exportation of cattle for the French forces at Tonquin.

—The Turkish government has declined to prolong the treaty of commerce with the United States.

—An explosion is reported at Caltanissetta, in the island of Sicily, by which thirty-five lives were lost.

—One hundred and eighty houses have been destroyed by fire in Semenov, a Russian town of 3,000 inhabitants.

—The Emperor of Germany has directed that the 400th anniversary of the birth of Martin Luther be observed by all Protestant people.

—James Carey, the Irish informer, was shot dead while landing from a steamer at Port Elizabeth, South Africa, by a fellow-passenger named O'Donnell.

—A man named Terry left London Saturday on a floating tricycle and crossed the English channel, reaching Calais, France, in safety in eight hours.

—The cholera still rages in Egypt. The total number of deaths up to Aug. 1, as officially reported, is 11,000. Quite a number of the British troops have died and the terrible disease is still spreading.

—A dispatch to the French Ministry of Marine says that Colonel Badens with a force of 500 French troops made a sortie from Hanoi on July 19, capturing seven pieces of artillery and killing 1,000 of the enemy. The French lost but eleven men.

—The town of Casamicciola in the island of Ischia, near Naples, was almost entirely destroyed by an earthquake Saturday night, July 28. The place is noted for its thermal springs and is visited by the wealthy and fashionable from all parts of the world. The first shock was felt at 9:30 when most of the people were at the theater. The principal hotel sank into the earth, burying many of its inmates. Thousands were killed and buried under the falling walls and debris. It was hours before telegraphic communication could be had with Naples, as the operator had fled with the frightened multitude. The work of exhuming the bodies of the dead and rescuing the living is still being prosecuted. Four were taken out alive as late as Friday. King Humbert is on the island conversing with the sufferers individually, and dispensing money for their needs. The latest estimate places the loss of life in the island at 8,000, many more being injured. The play at the theater when the earthquake occurred was a burlesque, which opened with a scene representing an earthquake. It is a notable fact that this terrible calamity, the one on the Patapsco River, Md., noticed last week, and the one on the Rome and Ogdensburg railroad, were visited principally upon pleasure-seekers.

## Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

### THE ORDER AND TIME OF CAMP-MEETINGS.

VIRGINIA, New Market,	Aug. 9-14
KANSAS, Bull City, Osborne Co.,	" 9-20
OHIO, Gallon, Crawford Co.,	" 14-21
IOWA, Smithland,	" 16-20
" Algona,	Sept. 5-11
MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
" Manton, Wexford Co.,	Aug. 30 to Sept. 4
" (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
NEW YORK, Union Square,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
NEBRASKA, Crete, Saline Co.,	" 19-25
KENTUCKY, Glasgow,	" 19-26
SOUTH-EASTERN KANSAS,	" 20-30
KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	Sept. 27 to Oct. 2
TENNESSEE,	" 27 to " 2
SOUTHERN INDIANA, Farmersburg,	Sept. 12-18
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.,	" 4-9

When those interested learn where they want their meeting, they should write directly to the REVIEW Office and state the places.

GEO. I. BUTLER, Pres. Gen. Conf.

### VERMONT CAMP-MEETING.

This meeting will be held this year at Montpelier, on the same ground as last year. More will be said hereafter respecting the meeting, and as to whom we have reason to expect will be present as speakers. We hope our brethren in all parts of the State are laying their plans to attend this holy convocation. And we shall be happy to welcome brethren from other States, and from Canada to enjoy the blessings and privileges of this annual gathering. We expect the usual favors from different railroads in the line of free return checks. Brethren, pray for the favor of God to rest upon the meeting, in the conversion of souls and strengthening of believers, and come to reap its benefits and blessings.

A. S. HUTCHINS.

### SOUTHERN INDIANA CAMP-MEETING.

It has been the judgment of the officers of the Indiana Conference for several years past that the time would come when circumstances would demand that a camp-meeting be held in Southern Indiana. It seems that we have reached that time, therefore we have decided to hold a camp-meeting at Farmersburg, Sullivan Co., Ind., commencing Wednesday, Sept. 12, and continuing until Tuesday morning, Sept. 18. First meeting, Wednesday night.

We therefore appoint the above meeting for the benefit of those living in Southwestern Indiana, and hope all will make special efforts to be present. The meeting will be small at best, as but few have been brought into the truth in this part of the State; therefore we desire, and expect to see, a general turnout on the part of all our brethren and sisters in this part of the State.

S. H. LANE.

### KANSAS CAMP-MEETING.

A CAMP-MEETING will be held at Eldorado, Butler, Co., Oct. 11-21

One will also be held in Southeastern Kansas, Sept. 20-30. The exact location will soon be given.

Hope all parties will now begin to make preparation so as to be ready in time. We do not expect to have any accommodation tent on the ground. I can still furnish tents to the brethren at wholesale rates, freight added, if orders are sent immediately.

J. H. COOK.

The seventeenth annual session of the Maine State Conference will be held on the camp-ground at Waterville, Sept. 5, 1883, at 4 P. M. Each church of twenty members or under are entitled to one delegate, and for every fifteen additional members, one additional delegate. Let each church immediately take steps to represent themselves in the first session.

J. B. GOODRICH, Pres.

The next annual session of the Maine T. and M. Society will be held on the camp-ground at Waterville, Sept. 5, 1883, at 5 P. M.

J. B. GOODRICH, Pres.

The next general quarterly State T. and M. meeting will be held with the church at Somerset Mills, Aug. 18, 19. All are invited to attend.

J. B. GOODRICH.

QUARTERLY meeting of Dist. No. 5, Mich., will be held with the Wright church, Sabbath and Sunday, Aug. 11, 12. All are invited to attend. A special invitation is extended to Eld. D. A. Wellman to attend this meeting.

J. S. WICKS, Sec.

PROVIDENCE permitting, I will meet with the church in Convis, Mich., August 18th; meeting also on the 19th if thought best. We hope for a general turnout at this meeting.

J. BYINGTON.

No providence hindering, I will meet with churches in Indiana as follows:—

Pierceton, Kosciusko Co.,	Aug. 10-12.
Wolf Lake, Noble Co.,	" 14-19.
Ligonier, " "	" 24-29.
Bourbon, Marshall Co.,	Aug. 31 to Sept. 2.

The State and Dist. No. 1 meeting will be held in connection with the meeting at Bourbon. Let all districts report to the State Secretary, so we may have a full report at the State meeting.

S. H. LANE.

## Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 7:13.

SWADEN.—Died in Dallas, Texas, July 24, 1883, Svante Edward Swaden, son of A. and I. Swaden, aged twenty-seven years, nine months, and twenty-nine days. He had been ill for some eight months, and had been confined to the bed for nearly three months, when he received a shock of paralysis, from which he never recovered. He bore his suffering with patience. He came to Texas from Sweden over six years ago, when he embraced the present truth, and has tried to keep the commandments. We believe that he died in the faith of Jesus. He leaves his parents and one brother, relatives and friends, to mourn his loss. We hope to meet him in the resurrection morning. Discourse at the funeral by Geo. A. King. \* \*

GRAHAM.—Died in Brookfield, Eaton Co., Mich., Oct. 2, 1882, Bro. Geo. W. Graham. He was born in Perry, Lake Co., Ohio, and at the age of fourteen came to Michigan. He became interested in present truth by reading, and united with the Brookfield church at the time of its organization. He lived a consistent Christian life, and was a kind husband and father. During the last fifteen months of his life his sufferings were great, but these he bore with patience. Discourse by the writer.

F. D. STARR.

WRIGHT.—Died of cancer, in Camden, Lorain Co., O., Sister Elizabeth Wright, aged sixty-seven years, seven months, and eleven days. Sister Wright commenced the observance of the Sabbath about four years ago, and united with the Camden church nearly two years ago. On account of ill health she did not attend church as much as she would have been glad to, but always showed a deep interest in the prosperity of the church. She was a great sufferer, being ill nearly a year before her death. She leaves an aged husband and one daughter. Words of comfort by Bro. Plum and Bro. McCord.

E. L. DRAPER.

### CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect July 15, 1883.

WESTWARD.				EASTWARD.			
B. Creek Passenger.	Pacific Express.	Day Express.	Chicago Passenger.	STATIONS.	Mail.	Limited Express.	Atlantic Express.
P. M.	P. M.	A. M.	A. M.	De. Pt. Huron. Ar	P. M.	A. M.	A. M.
4.10	8.10	7.50	6.40	.....Lapeer.....	10.20	1.45	7.50
5.42	9.35	9.15	8.12	.....Flint.....	8.46	12.32	6.38
6.25	10.20	9.55	8.55	.....Durand.....	8.05	11.58	6.00
7.25	11.03	10.29	9.45	.....Lansing.....	7.25	11.27	5.23
8.38	12.13	11.35	10.47	.....Charlotte.....	5.55	10.27	4.15
9.30	12.48	12.10	11.20	.....Bat. Creek.....	5.14	9.05	3.37
10.30	1.40	1.00	12.10	.....Vicksburg.....	4.20	8.05	2.40
P. M.	1.45	1.20	12.30	.....Schoolcraft.....	4.15	9.00	2.35
2.37	2.10	1.15	1.15	.....Cassopolis.....	3.32	8.00	1.50
3.47	2.21	1.25	1.25	.....South Bend.....	3.08	7.32	1.39
4.33	3.10	2.17	2.17	.....Stillwell.....	2.17	6.32	1.25
5.13	3.53	3.00	3.00	.....Haskells.....	1.30	6.55	1.10
6.00	4.40	3.46	3.46	.....Valparaiso.....	12.42	5.50	10.38
6.50	5.30	4.38	4.38	.....Ar. Chicago.....	12.07	5.30	10.38
7.40	6.20	5.28	5.28		9.10	3.30	8.30
A. M.	P. M.	P. M.	P. M.		A. M.	P. M.	P. M.

\* Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time. Atlantic, Pacific, Day, and Limited Expresses run daily. Other trains daily except Sundays.

GEO. B. REEVE,  
Traffic Manager.

S. R. CALLAWAY,  
General Manager.

# The Review and Herald.

PATILE CREEK, MICH., AUG. 7, 1883.

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RECEIVED TOO LATE FOR THIS NUMBER.—Report from Missouri, A. T. J. and E. G. B.; Michigan, R. C. H., A. O. B., C. C. L., I. H. E.; New York, H. E. R. and A. E. P.; Indiana, S. H. L.; Tennessee, S. F. and W. D.; Switzerland, J. N. A.; Tents for Nebraska, A. J. C.; Canvassers' Report, W. B. W. and E. H.; Obituary notice of J. W. Blake.

RESPECTFULLY DECLINED.—"The Divine-Given Faculty."—Beyond our depth in the direction of the metaphysical.

There will be a camp-meeting in Hillsdale, Mich., commencing Aug. 22, and continuing till Aug. 27. Bro. Lamson promises more particulars next week.

Friday morning, Aug. 3, the sad news was received of the death of Dr. P. M. Lamson of the Sanitarium, who had left this city only a few days previous to visit her relatives in Newfane, N. Y. Her disease was pneumonia, which speedily accomplished its fatal work. Her loss to the institution with which she was connected seems irreparable. Impressive and solemn memorial services were held at the Sanitarium in the evening of Aug. 3. More particulars hereafter.

The railroad disaster by which Bro. Stone lost his life, was more serious than was reported last week. There were twenty-two killed outright, and several have since died, swelling the list to over twenty-five, while many more than that number were severely injured. The train consisted of two engines, two baggage cars, one day car and eight sleepers, carrying about seven hundred passengers. Bro. S. and family were in

the day car, as he was intending to stop off as soon as the train reached Adams Center, and spend the Sabbath with the church there. As the cars in front jumped to one side of the track, it began to draw his car in the same direction, when the momentum of the heavy sleepers behind instantly threw it at right angles to the track, and crushed it like an eggshell. Two of the sleepers were also demolished. The remains of Bro. S. reached this place Monday noon, and, after due preparation, were removed at once to the vault in the cemetery, where they remained till burial. His injuries, being chiefly about the head and neck, were of such a nature as to render this necessary. Eld. Butler speaks of the funeral obsequies in another column. The discourse was given by Eld. I. D. Van Horn. The procession of three hundred and thirty-eight school children was a solemn and impressive sight. The injured ones, Sister Stone and Sister Salisbury, are both recovering, and are as comfortable as could be expected.

It was our privilege to unite in marriage, Sabbath, Aug. 4, Eld. W. H. Littlejohn and Mrs. A. P. Harvey, of this city. The ceremony was performed at 10:30 A. M., in the Tabernacle, giving to the important relation into which they thus entered, the sanctions of religion and the house of God, and bringing together the celebration of the twin institutions, the Sabbath and marriage, which antedate the fall, and carry the mind back to that happy season when man was in harmony with his Maker. The many friends and acquaintances of the parties will feel to congratulate them on thus uniting their lots in life, assured that it will conserve the best temporal and spiritual interests of both.

## THE EASTERN CAMP-MEETINGS.

It is expected that Elds. I. D. Van Horn and U. Smith will accompany me to the camp-meetings in the New England States and New York. We hope, also, that Sister E. G. White may be able to attend, if her health is sufficient to endure the long journey from California.

GEO. I. BUTLER.

## THE NEW ENGLAND SCHOOL.

The next term of the New England School, located at South Lancaster, Mass., will open on Wednesday, Sept. 5. The generous support which this school has thus far enjoyed, seems to give promise of a good attendance for the year to come. No pains will be spared in trying to afford every needed advantage to those who may attend. As Prof. Bell is now taking treatment at the Sanitarium, Battle Creek, Mich., all letters of inquiry concerning the school should be addressed to Miss M. L. Huntley, South Lancaster, Mass.

South Lancaster is situated on the Worcester and Nashua railroad, fifteen miles north of Worcester on the Boston and Albany railroad, and ten miles south of Ayer Junction on the Fitchburg railroad, or Hoosac Tunnel line.

It is important that all students should be on the ground early, get settled, and be ready for actual school-work on the day of opening.

N. E. SCHOOL COMMITTEE.

## TO THE CHURCH OFFICERS IN NEBRASKA.

DEAR BRETHREN: The churches and T. and M. societies in this Conference should hold their next quarterly meetings the first Sabbath and Sunday in September. Our object in suggesting this change is, that there may be no conflicting with the camp-meeting, and that all tithes and pledges for this quarter may be paid, and brought to the camp-meeting.

Any one knowing of scattered brethren that

are not able to take the REVIEW, will please inform them of this change.

At this meeting, delegates should be chosen in all our churches to represent the different branches of the work,—the church, Sabbath-school, etc. It should also be ascertained how many are going from the different points on the B. and M. and U. P. railroads, and the number reported to me, that the lowest rates may be secured. Don't let any one think of staying away.

Fremont, Neb., Aug. 1.

A. J. CUDNEY.

## Publishers' Department

"Not slothful in business."—Rom. 12:11.

## ANOTHER EDITION JUST PRINTED.

That excellent little tract, "The Genealogy of Christ," by Bro. Littlejohn, is doing active service in the cause. Two good-sized editions have already been circulated in the space of a few weeks, and the present demand is such that another somewhat revised edition, nearly equal in size to both the preceding ones, has just been printed. It may be safely averred, that there is no publication extant which so completely disposes of those foolish cavils which skeptics attempt to build up on the Genealogy of Christ. Eight pages, at 35 cts. per hundred, is the price still. Brethren everywhere, see that skeptics and infidels have the benefit of this tract. It ought to be scattered freely.

The eighth annual catalogue of Battle Creek College is now in the hands of the printers, and will soon be ready for distribution. Copies will be mailed to those who send stamps for postage.

NOTICE.—The change of figures on the address labels will be in all cases, a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

The address of Lizzie Hornby, Secretary of the Iowa T. and M. Society, will be Bradner, Crow Wing Co., Minn., till further notice.

UNTIL Aug. 24, my P. O. address will be South Stukely, P. O. D. T. BOURDEAU.

BACK numbers of the REVIEW and Signs would be thankfully received and distributed by J. K. Cartwright, Corner of Clay and Pearl Sts., Nashville, Tenn. S. FUZZON.

ONTARIO.—I have a good assortment of our books, tracts, and pamphlets at Belleville, Ont. Address and send pay to George Brown, Photo Artist, Belleville, Ont. D. T. BOURDEAU.

## BUSINESS NOTES.

WANTED, immediately, Sabbath-keeping men who understand working in a shingle-mill; also men to work in the woods. Address George Adams, Hatton, Clare Co., Michigan.

## RECEIPTS.

Books Sent by Freight.—Carl R. Herrguth 55.20, W. J. Boynton 26.75, Sarah Clarke 39.60, Sarah Clarke 23.40, D. C. Phillips 115.57, Bettie Coombs 11.25, Lizzie Hornby 94.44, W. A. Young 27.18.

Books Sent by Express.—A. W. Bather 80c, A. D. Olsen 9.64, C. H. Chaffee 32.71, Geo. Foreman 16.32.

Cash Rec'd on Account.—B. C. V. M. Society per F. H. Sisley \$21.43, Ill. T. & M. Society per L. S. Campbell 50.00, Pa. T. & M. Society per Mrs. D. C. P. 150.00, John B. Tinker 1.30, Iowa T. & M. Society, Sarah A. Jessup (donation) 1.00, Wis. Conf. Fund, tithes, (Mrs. Lake 1.31, Elizabeth Wright 2.10.)

Shares in S. D. A. P. Association.—Marcena A. Hicks 10.00, Anderson Lynch 5.00, J. H. Cook 60.00, James Bowls 30.00.

Mch. Conf. Fund.—Colon per A. Hemming \$4.00, Tustin per Mrs. H. L. Laughlin 6.31, Adrian, M. B. Hall 3.00, Wright per C. Buck 42.70, Napoleon per Mrs. L. A. Moulton 16.65, Allendale per Mrs. C. C. Ross 6.00, Maple Grove per Wm. Harding 8.00, Quincy per G. F. Ernst 2.00, Memphis per James Potter 32.00, Alameda, W. H. Kynett 3.50, Allegan per W. H. Littlejohn 45.00, R. B. Owen 5.00, St. Louis per Mrs. A. E. Burrill 25.86, Alma per Mrs. A. E. Burrill 57.84, Memphis per M. F. Mullin 3.68, Vergennes per E. Van Deusen 15.00, Saranac per E. Van Deusen 3.00, Rockford per O. A. Simmons 2.00.

Mch. T. & M. Society.—Dist 3 R. B. Owen \$3.75, Dist 6 per F. Howe 9.10, Dist 7 per A. E. Burrill 77.04, Dist 8 per D. Malin 40.00, Dist 9 per M. F. Mullin 32.19, Dist 10 per E. P. Daniels 91.00, per Nellie Sisley 5.00, Dist 9 per M. F. Mullin 50c.

Mch. T. & M. Reserve Fund.—Dist 9, 1.00.

Inter. T. & M. Society.—Samantha Brott \$1.00, Elizabeth Wright 1.00, Mrs. Lake 25c.

For J. N. Andrews.—A Sister \$2.50.

Mrs. Dr. Ribton.—A Sister \$2.50.

European Mission.—Sarah A. Cummings \$5.00, Mrs. S. Vincent 5.00

English Mission.—Sarah A. Cummings \$5.00, Joel L. Locke 5.00.

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night Exp.	Adm. Exp.	N. Y. Exp.	Day Exp.	Mail.		Mail.	Day Exp.	Gr. Ex.	Even'g Exp.	Pacific Exp.	
A. M.	A. M.	A. M.	P. M.	P. M.	Ar.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
8.51	6.40	1.00	6.50	6.35	Ar.	7.21	9.55	4.15	8.20	10.10	
6.10	4.10	10.54	4.25	3.25	Ar.	10.41	12.35	7.15	11.35	1.05	
4.37	2.46	9.40	2.35	1.23	Ar.	12.39	2.15	8.55	1.08	2.27	
3.62	2.05	9.03	1.58	12.32	Ar.	1.33	2.56	9.55	2.05	3.07	
12.35	11.24	6.52	11.31	9.23	Ar.	4.33	5.30	...	5.23	5.48	
10.20	9.20	4.50	9.20	7.06	Dep.	7.10	8.00	...	7.50	8.20	
P. M.	P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.	

Grand Rapids and Detroit Express leaves Kalamazoo at 7.10 A. M., Battle Creek 7.58, arrive Detroit 12.10 P. M. All trains run by Detroit time.  
Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.  
O. W. RUGGLES, Genl. Pass. Agent.